

THE FIELD AFAR

MARY KNOLL



SAILING FOR SOULS IN SOUTH CHINA WATERS

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NUMBER—8

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.
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SEPTEMBER
1932

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V. Rev. James Anthony Walsh, M. Ap., Superior General

THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

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MARYKNOLL

CONTENTS

The Monrovia Maryknoll..	231
Do Missioners Get Results?	234
The Maryknoll Mission Trail	238
Loting's "White-Face" Leper (A True Story) ..	240
Editorials	242
The Korean Whirl.....	244
Our Newest Priests.....	248
Maryknoll Juniors.....	253
The Sponsors' Page.....	257
True-Blue Friends	258

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Authorized by His Holiness Pius X, at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

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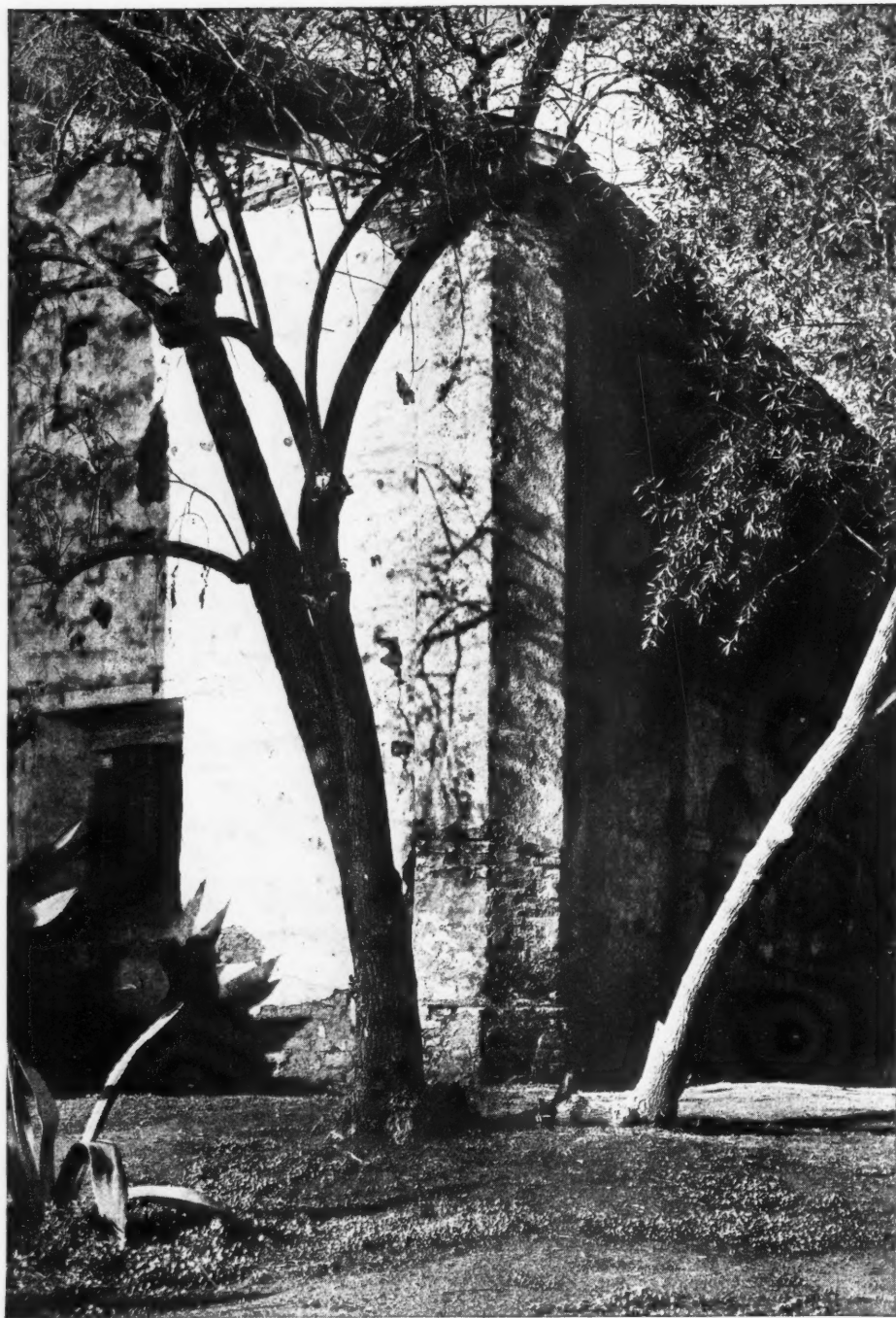
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In our own times Maryknollers are leaving home and native land in pursuit of the same Great Adventure for Christ which, two centuries ago, brought dauntless Spanish friars to plant the Cross on California's soil



THE FIELD AFAR

SEPTEMBER, 1932



TAKAYAMA KOREMASA BECOMES JOHN IGNATIUS

By Sister Mary Edward Diener, O.P., of Cucamonga, California

NESTLING in a cozy nook at the base of the Sierra Madre Range of mountains lies the Maryknoll Sisters' latest venture for souls—the Monrovia Sanitarium for sufferers from tuberculosis. A babe of scarcely two years, we present it for what it is, proud of its lusty childhood, sanguine of what it may become. Many a poor Oriental smiles back on it from his eleventh-hour place in Heaven, and wishes it well. Many an Oriental restored to health here blesses its peaceful hospitality, remarkable to him in an otherwise inhospitable land.

The Japanese people are deep thinkers and by nature studious. Consequently, a conversion among them means a great deal, for it tells the story of much thought; the weighing in the balance of their inherited religion with other religions new to their nation.

Many Japanese are familiar with the Protestant sects, and are daily becoming more interested in the Christian religions. As a result of their consistent study, their minds are prepared for an appreciation of the soul-satisfying verities of the one True Faith, should they be brought in contact with it. The story of Takayama Koremasa is a case in point.

A Fervent Baptist—

Takayama Koremasa came to us in July, 1930, and was put to bed in the same room with Masaru Hara. Takayama was a fervent Baptist. It did not take long to notice how faithfully he read his Bible and other prayers. More than one of us were truly edified to see him say his grace at meals. No



The cozy nook at the base of the Sierra Madre Range where lies the Monrovia Sanitarium, the Maryknoll Sisters' latest venture for souls

thought of being ashamed of his religion ever crossed his mind. He had long since realized that Buddha could not have been the one who ruled the universe; and, as he came in contact with this new religion, he recognized that its beliefs were more true than those of his ancestors. He thought he had found the true religion, without then suspecting that his search had not yet ended.

His roommate, Masaru, was preparing for Baptism. Several times during the week Father Swift and his catechist, Suzukisan, came to give him instruction. Takayama also listened; and later, at the Baptism and First Holy Communion, he was the most attentive of witnesses. It was interesting to watch Takayama, for we realized that with him it was more than ordinary curiosity.

A Novena—

Some weeks later, as the anniversary

of Father Price's death was approaching, two of the Sisters decided to make a private novena to him, asking for conversions among our patients, especially that of Takayama. Masaru, who had been given in Baptism the name of Joseph, had since left us for a bet-

ter world, and we hoped that he would help to influence his former roommate.

Sister Ellen, Takayama's nurse, who knew nothing of the novena, was much surprised on the Feast of the Holy Name of Mary, the last day of the novena, to hear Takayama ask her if a statue of Blessed Mother could be kept in the room, as it had been when Joseph was there. Strangely enough, the statue Sister selected was one of Our Lady of Lourdes.

Takayama next requested some Catholic literature and his wishes were satisfied by *The Lily of Israel*, lives of the Little Flower and of Théophane Vénard, and *The Faith of Our Fathers*.

He attributes his conversion to the last named. It convinced him that his search had not yet ended, and set his mind in a state of turmoil. Was he, or was he not, right? Why should he let the words of this Catholic Cardinal disturb the peace he had found? Yet the questions set forth had been answered with such precision, and were indeed convincing. Perhaps he might inquire a little further.

This he did, by asking questions of Father Swift at his next visit. These were all answered to his satisfaction. Takayama was too fundamentally honest to quibble or evade issues.

In the meantime we were praying that his mind would be enlightened, and we were greatly moved to watch grace working in his soul. It is at such times as these that we feel particularly close to God.

IT APPEALS

THE ANNUITY IDEA
appeals—it is such an
easy way to avoid will
breaking, helping your-
self and us at the same
time.

Send for our Annuity
Leaflet.

THE HARVEST INDEED IS GREAT, BUT THE LABORERS ARE FEW.

John Ignatius—

After several instructions he was baptized, choosing for himself the names of John, the Beloved Disciple, and Ignatius, the Man of Courage. Very significant were the patrons he chose. He and his brothers are all fishermen, and he has already shown his great love for God in more ways than one. The patronage of the second he would certainly need; for a great deal of courage was required to face his brothers, and inform them of the new religion he had chosen for himself.

On the Feast of Saint Joseph he received his First Holy Communion in our little chapel. It is hardly necessary to say how happy he was.

It was the first reception of the Sacraments which we were able to celebrate with the proper ceremony in the chapel. As it was the anniversary of the day on which our work here received its approval, we were happy to be able to express our gratitude in such a fitting manner to our patron, Saint Joseph, who has so faithfully provided for all our wants.

Kindling the Flame—

John Ignatius has since left us and returned to his brothers. Realizing how favored he has been, he organized

**YOU AND STRINGS**

STRINGS are liable to cause trouble. No one is in a better position to appreciate where the need is most urgent than the General of the Society or the missionary on the field.

As a mark of confidence in Maryknoll, make your gift "stringless".

a small class of boys whom he has been instructing weekly. After a year's patient work with them, one of the boys has been baptized and has received his First Holy Communion. The other members of the class will be ready for the same privilege within a few months.

And so our Japanese fisherman, having heard that same Voice which nearly two thousand years ago called to Himself fishers of men on the shores of the Sea of Galilee, is casting his nets among a people still for the greater part far from the Bark of Saint Peter. Among Japan proper's millions there are only ninety thousand Catholics.

The John Berchmans of a South China Seminary

By Msgr. Francis Xavier Ford, M.M., of Brooklyn, N. Y., Prefect Apostolic of the Maryknoll Kaying Mission, South China

THE Kaying Seminary, still in its infancy and but recently settled in its own buildings, has been called upon to make its first sacrifice in the death of one of its students, John Yap Tet-hon. This young man was the first applicant for admission when the Seminary was begun, in 1925. He was a boy only thirteen years of age, finishing his course at the parochial school in Kaying, but he had already entertained for several years the desire to offer himself for the priesthood.

He came from a family that has been Catholic for several generations, which is not unusual in this section of the Mission; but this particular family has moreover nourished a Catholic spirit that has sent the eldest son to the Catholic University at Peiping, while it generously encouraged the two younger boys in their vocation at the Seminary.

John, although not a bright student, often led his class because of his steady application. But, better still, as associated with the institution from its beginning, he was the leader of the other boys in a quiet, unconscious piety. He came from what would be considered one of the "better families" of our Mission, and in China class consciousness is a strong element; yet in practice he went beyond his classmates in little acts of humility and mortification.

The manual labor period at the Seminary—especially in its earlier days—was strenuous enough and irksome to the average Chinese boy, who sharply distinguishes as a student between menial and other tasks, yet John again set the example. He would work during the hour, digging in the garden or removing heaps of rubbish, in his



MARYKNOLL SISTER-NURSES AT THE MONROVIA SANITARIUM IN CALIFORNIA

Many a poor Oriental smiles back on this haven of charity from his eleventh-hour place in heaven, and wishes it well

GOD BLESSES THE MISSIONER'S WORK,

bare feet. When asked why, he replied that the cloth shoes were too easily torn by such work, and he wished to save us that expense.

During his seven years with us, I never knew him to commit a deliberate violation of the rules, and his interpretation of their spirit was generous and showed reflection. He could accuse himself occasionally of interior feelings of anger, though not of their outward expression; and in basketball or hand-ball he had a mastery over his feelings even in moments of excitement. He entered into the spirit of any student activity, whether study or games, without losing himself in it; and he preserved a mature purpose in his actions rare in so innocent a life.

The scourge of the student class in China is lung trouble, and John developed symptoms. His lingering illness terminated in a characteristic act. He was conscious to the end, begging his father to be resigned to God's Will. When his father finally assented, John, as though waiting for his permission, quietly closed his eyes and breathed his last.

He was the John Berchmans of the Seminary, set in pagan surroundings where his virtues are emphasized by contrast. God chose our worthiest, and it is a reassuring thought that we are represented in the Eternal Sanctuary by one who was so grateful here below for what we gave him.

The McCaddin-McQuirk Foundation

ONE Sunday afternoon last May, at Calvary Cemetery in Long Island City, N. Y., a bronze tablet was unveiled to the memory of a New York prelate, the Rt. Rev. Msgr. John McQuirk, who, in life, was keenly interested in the education of boys to the priesthood.

A relative of Msgr. McQuirk, Miss Anne McCaddin, a woman of simple tastes, realizing the interest of Msgr. McQuirk, passed



JOHN YAP TET-HON

The pioneer student of Maryknoll's Seminary for native vocations at Kaying, South China, has been called to represent in the Eternal Sanctuary Msgr. Ford's training school for priests. Last year this fine young Chinese was chosen to address a speech of welcome to the Maryknoll Superior General when the latter visited Kaying

over to him before her death a sum amounting to nearly \$300,000, the income to be used for the benefit of poor boys aspiring to the priesthood in poor dioceses.

To administer this fund Msgr. McQuirk gathered a small group of lay friends, prepared conditions, and formed a civil corporation. Before his death he managed to substantially increase the principal, and he left to it by will practically all that he possessed.

The foundation, known as the *McCaddin-McQuirk Foundation for Sacerdotal Education*, is administered by eight members, one

YOU would like a priestly son?
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BECAUSE OF HIS HARDSHIPS.

of whom is a priest. These members meet regularly to discuss investments and distribution. They give their time cheerfully, seeking neither recognition nor recompense.

Today the *McCaddin-McQuirk Foundation* is assisting nearly one hundred and sixty students, among whom are some destined to Maryknoll missions.

IN THANKSGIVING

FRIENDS of Maryknoll are, steadily increasing numbers, turning to the Apostle of the Orient. Word of favors received through the intercession of Saint Francis Xavier comes to us from *Carpinteria, Calif.; Plymouth, Pa.; Hollywood, Calif.; San Francisco, Calif.; Ottawa, Ohio; Orangeburg, N. Y.; Fall River, Mass.; and Jacksonville, Fla.*

I am enclosing an offering for Masses, in thanksgiving for a temporal favor.—*Jersey City, N. J.*

Please record in *THE FIELD AFAR* my thanksgiving that my husband has found temporary work—*Los Angeles, Calif.*

My mother suffered for several weeks with a sore foot, and I feared the development of an ulcer. I implored in her behalf the Sacred Heart, Our Blessed Mother, and the Souls in Purgatory, and I am happy to say that the foot is almost completely healed.—*Long Island City, N. Y.*

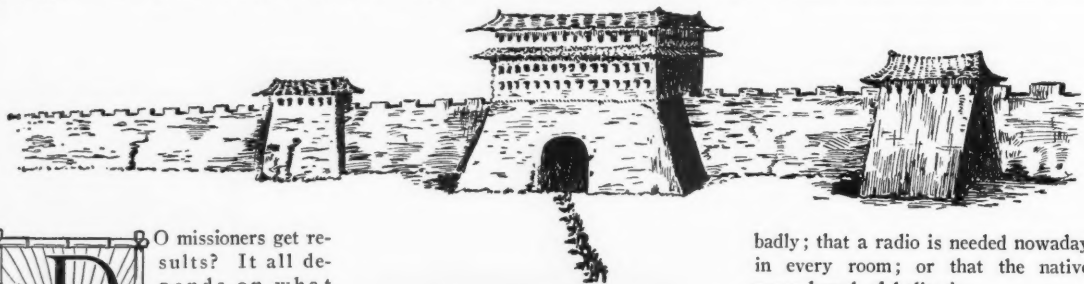
Please record my thanksgiving to the Sacred Heart, Our Blessed Mother, St. Joseph, St. Anthony, St. Francis Xavier, and St. Jude for a favor received by me.—*Cumberland, Md.*

My husband was out of work, and we promised a donation to the missions if he was successful in getting something. He found work before the second week was up.—*Philadelphia, Pa.*

Shortly after making a donation to the missions I received good health, and an increase in devotion to the Sacred Heart.—*Cincinnati, Ohio.*

Do Missioners Get Results?

By Msgr. Francis Xavier Ford, M.M., of Brooklyn, N. Y., Prefect Apostolic of the Maryknoll Kaying Mission, South China



DO missioners get results? It all depends on what results you are looking for. The missions, after all, are the Catholic Church in pagan lands, and the work of the Catholic Church is very hard to measure and weigh and put down in black and white.

There are two sides to any work of the Church—the spiritual, and the material—and when dealing with a movement extending over centuries it is extremely difficult to pick out any one period and ask if it is successful, even in a material way.

When it comes to measuring spiritual values, we are still more helpless, for it is a problem between God and the individual soul.

However, the question is a fair one in one sense. The average business man, when he puts the query to us, usually means: "Are you satisfied with mission work, or do you regret it as a loss of effort? That is, do missioners achieve what they are striving for?"

Defining the Missioner—

The Catholic Church, when she sends out her missioners to pagan lands, is not directly interested in the material welfare of the natives. She does not expect her apostles to become explorers or scientists, doctors or educators; she does not ask them to civilize the savage or westernize the Oriental.

The missioner to China does not go with a Bible in one hand and a mop in the other to "brighten some little corner" of the world. Dirt and disease and antiquated living habits and ineffi-



RT. REV. MSGR. FRANCIS X. FORD

After nearly fourteen years in South China, this Maryknoll prelate claims for mission work that it "has been relatively about the most successful of all works"

ciency in business methods are not his special concern; nor does he bother himself whether the native wears trousers or not. He does not lament the fact that English is not spoken, even

badly; that a radio is needed nowadays in every room; or that the natives never heard of halitosis.

Much less does he meddle in the local politics of his adopted country, or try by lobbying to influence its legislation. He is not there to reform the domestic or national habits of the native, nor is he a drummer for the imported products of his native land. It is not his mission to convince the Asiatic that the Western form of government and the Western taste in art or architecture or mechanics are preferable to the native style; he is not the advance agent for any government or manufacturing concern. He is not even authorized to express his own opinions and wishes in such matters.

The missioner is neither a private individual, nor an American citizen, nor a Westerner of any capacity—he is solely the representative of the Catholic Church in his locality, and has the care of souls entrusted to him.

To some it may seem unnecessary to define thus closely the limits of his work, but the need to do so is clear when we realize how often and insistently the missioner has been awarded praise and prizes by governments or learned bodies because of his contribution to scientific knowledge; and how often the accusation has been brought against the missioner by the Oriental that he is the advance agent of imperialism. Too often the Cross in the hand of the missioner has been quickly followed by the battleships or exploiting trading companies of the West, and the two have been so linked as inseparable that it is a relief to be able to repudiate the union.

It is bad enough to be misunderstood by the native who attributes mercenary or political motives to the mis-

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CAN HE WHO KNOWS THE WORTH OF A SOUL

sioner, but it is worse to be thanked by one's own fellow-citizens as a valuable aid in stimulating Western business. It shows that the Western business man can miss the purely spiritual aim of mission work.

The Question of Support—

Then there is another type of thoughtful Catholic business men who have been besieged by frequent appeals from mission lands. They put their question somewhat in this form: "Is mission work ever going to be self-supporting, is it always going to be a drain on the Mother Church?"

That's a fair question in one sense, and one that's easily answered. Perhaps the major part of the work in mission fields is already self-supporting. But, in another sense, it is evident that mission work is inevitably a

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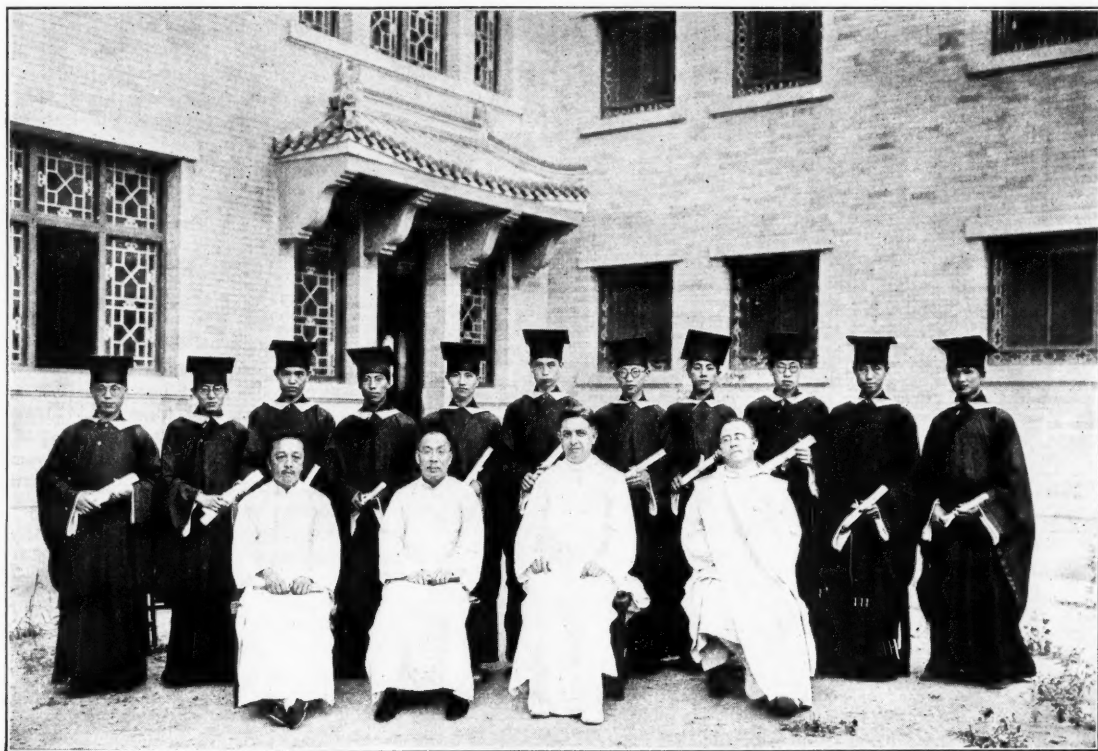
financial failure.

Once the people are converted, there is a reasonable assurance that their parish needs will be met by themselves; but mission work also deals with pagans, and it is clear that when mis-

sioners devote themselves to converting pagans they must look for help elsewhere. * A missionary opening up new territory in his vast district must first live in a rented house. He may pass years there before the number of converts warrants building a permanent rectory; and in the meanwhile the rent must be paid, and not by the still unconverted pagans. While the Church is still vigorous and missionaries can be found to open up new districts the balance in our check books will always be written in red ink; and, to face the problem squarely, there are still a thousand million unconverted souls in pagan lands.

Material Progress—

But, apart from this aspect of the work, the financial report of the missions has a gratifying sum of assets



MEMBERS OF THE FACULTY AND 1932 GRADUATES OF THE CATHOLIC UNIVERSITY OF PEKING, CHINA, A GREAT MISSION VENTURE OF AMERICAN BENEDICTINES

Seated, to the right, is Dr. G. B. O'Toole, Rector of the University, and next to him is Dom Francis Clougherty, O.S.B., Chancellor. The Vice Rector of the University is Chinese, and there are over fifty Chinese professors. Two of the 1932 graduates are Catholic priests. The young graduate on the extreme right was sent to the University by Maryknoll's Msgr. Ford. He was captain of the football team

THINK OF ANYTHING ELSE?

in mission properties that answer the question in another way. The missions will always need funds to start new projects; but there is a reassuring evidence of the financial health of the work in the array of figures representing permanent gains already made in a material way. In the Catholic missions of the world there are about one hundred thousand institutions and places of worship. Most of these have, with few exceptions, been built during the present century.

If it is material progress we are measuring, we can truly say the Church in mission lands has indeed been well begun. Every one of these one hundred thousand buildings means much more than the mere brick and mortar. It means the conversion of souls sufficient to warrant the buildings; and it means also the co-operation of the natives in their cost. We must not imagine that the missions are supported entirely by Catholics in America or Europe. The major portion of expenses is raised in pagan lands—not including the voluntary work of native teachers and catechists, which otherwise would be a heavy burden. Many of our missions are entirely self-supporting, while many others are nearly so. It is mainly the new missions of new societies, opened in a virgin field without converts, that depend on foreign contributions. The natives are generous in their poverty, and we can easily vision the day when the entirely dependent mission will be rare.

The Mission Aim—

The question of the worthwhileness of mission work has still another form. It is this: "Why send missionaries to places that are hard to convert? Why not concentrate them among the simple savages, where thousands instead of hundreds might be baptized each year?"

This too is a fair question, and if the converting of souls were the main object of mission work we should have to agree that missions in Alaska and Japan are less profitable than missions, for example, in parts of Africa.

But is the conversion of souls really the main immediate object of the Church? If so, why keep priests at home to minister to ourselves; why not send every priest to pagan peoples?



REVEREND PAUL CHOO
Ordained at Kongmoon, on June 29, by Maryknoll's Bishop Walsh, for Msgr. Ford's Kaying Mission

Evidently there is a reason for the Church's present system, and it appears to be this: *the object of mission work is not primarily to convert pagans, but it is to establish the Catholic Church*



REVEREND LONGINUS CHAI
Also ordained at Kongmoon, on Maryknoll's twenty-first birthday, by the Society's first bishop, for Msgr. Ford's Kaying Mission

in pagan lands. The purpose is to build up as complete an organization as possible, which will itself later continue with better success the work of converting its own natives.

While this method is for the time being much slower and can show fewer results, it really guarantees that whatever results are obtained will be permanent; and a permanent Church in the long run will mean many more conversions and more stability and hope of perseverance than would be the case were missionaries merely to convert souls and then drop them to go elsewhere. Intensive cultivation means years of slow labor with little to show in a spectacular way, it means that in a short while the Church in that region will have its own native priests and Brothers and Sisters; and once a nation has its own clergy and hierarchy it need not be afraid of persecution—it will weather any storm.

The history of our Catholics in the Western States shows us how disastrous is the result of leaving a congregation without pastors. Permanency and intense care will preserve a congregation faithful to the Sacraments, and eventually produce vocations which will carry on the work without danger of lapsing.

Eminently Worth While—

For this reason the missions have concentrated, not on converting pagans, not on spectacular methods of modern advertising, not on many activities that are dazzling and transitory, but they have built up a vast breastwork of seminaries and convents in mission lands, with parochial schools and colleges to stimulate vocations. Already there is one vocation from every four hundred families on the mission field. If we at home did as well in offering our children to God's work, many of the problems both at home and in the fields afar would be solved which now hang fire for lack of vocations.

Are missions worth while? I think you will agree with me that a work which really dates from the present century (which has realized almost a complete rebirth in mission work), and which has produced twelve million converts, and is fast coming to the stage where there will be enough native

priests to care for the Catholics and to release foreign missionaries for work exclusively among pagans, that such a work, in spite of the poor resources and perpetual poverty that have characterized it, is eminently worth while.

Even were the whole mission field to prove a failure in converts, it still would be worth while as following out Our Savior's command to preach the Gospel to all nations. But He has also promised those who leave dear ones and home for His sake a hundred-fold even in this life, and He has redeemed His promise with abundant conversions and a growing army of native vocations.

Indeed, in all modesty, it can be claimed for mission work that it has been relatively about the most successful of all works—both as regards the financial returns for a small outlay, and the spiritual harvest of millions ransomed for Christ.



WHILE the Superior General of Maryknoll was making his recent visitation of South China, Manchuria, and Korea, he was accompanied in South China by the Society's Fr. Arthur Dempsey of Peekskill, N. Y., who was armed for the trip with a movie shotgun.

The shooting was successful, and the films have come out. If you are interested in getting a view of these films, write to *The Circle Director*.

Monsignor Ford, M.M., the Prefect Apostolic of our Maryknoll Kaying Mission in South China, has arranged for the translation of *Libica* into Chinese.

Libica, the work of the Rev. Henry J. Borgmann, C. SS. R. (better known to pioneer Maryknollers as "Uncle Henry"), is a

method of harmonizing religious teaching with the successive feasts and seasons of the Church year. Monsignor Ford says that this system fits admirably into the catechetical work best adapted to China.

When poor old China gets properly rejuvenated and settled we look for more frequent items of

news like the following, from Father Downs, Society Superior in the Kaying Mission:

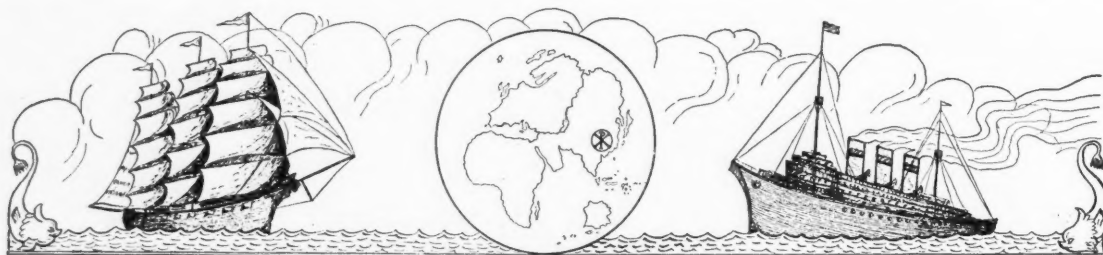
"Here at Siaolok Fr. Hilbert is remodeling his church, or rather roofing the center part of it, and the Christians have given about two thousand dollars towards the cost. This is Cantonese small money and would mean about four hundred dollars gold at present."



HIS EXCELLENCY, THE MOST REVEREND BONIFACE YEUNG, AUXILIARY BISHOP OF CANTON

Bishop Yeung, the first native prelate to be consecrated for South China, is characterized by the stamp of the Church's greatest apostles—humility, united to a burning zeal for souls

HE REWARDS US A HUNDRED-FOLD.



A Long, Long Maryknoll Trail A-Winding

FR. PASCHANG CLAIMS THAT
DIPLOMACY DOES IT

Kochow—

(Kongmoon Vicariate)

THE other day several Chinese Christians and I were sitting in the house of a catechist. We were getting ready to move on to another village, and the catechist was gathering up some clothes that he had tossed in a corner of the room a few days before.

Suddenly he went into a mild panic because two dollars in small change were missing from his jacket pocket. Two dollars' loss to a catechist is not to be laughed off. Filled with sympathetic excitement, we all tried to detect the thief.

The catechist rather timidly suggested to his wife that if she wanted the money she should have asked him for it. He did not add that he would have given it to her. She scornfully denied taking it, and her tone of voice was so convincing that he immediately scratched her off his list of suspects.

By the process of elimination we concluded that the one who had stolen the money was the young crippled fellow whom the catechist, whose heart is bigger than the salary he can coax out of the pastor, had taken into his house. When this starveling boy was carried to his house several months ago, begging for medicine and a home, he was bent double. Now his back is straightened somewhat, and he is well fed. He is still a pagan. He, of course, denied all accusations, protesting that he could never be so ungrateful as to take his benefactor's money.

I took him aside and pleaded with him to give back the money if it was not all spent, but he looked me straight in the eye and denied knowing anything



UP A TREE IN TUNGCHEN, SOUTH CHINA

In other sections of China, children no older than these laughing Maryknoll schoolboys have, in recent times, unflinchingly endured martyrdom rather than deny Christ

about it. One of the Christians also talked to him like a father, and tried to induce him to confess; but it availed naught.

Finally another Christian tried a different method. "I know you didn't take the money," he said. "It probably spilled out of his pocket—as you know how careless he is. When the Father is gone out of that room, after a while, you make a careful search of the dirt floor, and I think you will find the money."

"Not a bad idea," agreed the boy. "I'll do that."

Next day, when we came back to the catechist's home, his little girl met us with the news that the money had been found. The boy handed it over, the exact two dollars.

"I found it in the dust in the corner of the room," he said.

"Thanks," said the catechist, "you are a good fellow."

I might say that before leaving the

room on the preceding day I had made a careful search of the littered, earthen floor, and had found no money. Diplomacy did it.

MONSIGNOR FORD EXTOLS
CHINESE ROADS

Kaying—

(Kaying Prefecture Apostolic)

WHEN the tourist invades us, one of our attractions will be done away with; he will enjoy good motor roads, but they will lack the character of our present mountain paths.

To bring the matter home to you, I must—regretfully—disparage American roads. "Main Street" was an exaggerated caricature of conditions, of course; but we must face the fact that our country roads were simply wagon paths hedged in by poison ivy or dogwood, with a layer of dry dust that whitened clothes and bushes. They were built for wagons, not for human beings, and their excessive width but emphasized the inconsequence of the footsore plodder.

On the contrary, Chinese roads, especially in these parts, are man-made for man, and so narrow as to bring you into friendly competition with your fellow traveler; they constantly demand an exchange of courtesy for the right of way, which leads to pleasant greetings with the passerby. There is none of the deadening sameness and tiresome straight length that tend to discourage you in prospect. Like boreens in Ireland, they curve with nature's demands, and open a vista every hundred yards.

On level ground they are patted down to a smooth, firm footing by centuries of bare feet, a soft, cushioned surface without dust; on the mountain sides they rise by gentle turns,

and, in the Hakka hills, are paved. I never before realized how native to a country pavement is. In these shoeless hills rough stones would be out of place, and even cement is a bit hard and coarse, so the rocks are leveled and smooth and slightly spaced apart, to give the toes a grip.

Because of their narrowness and constant turning, the paths do not offend the eyes by glaring heat; and, by their casual setting and age-long coloring, they lure you on like by-paths in a glen.

FR. MEYER RECORDS PROGRESS ON HITHERTO BARREN SOIL Pingnam—

(Wuchow Mission)

THIRTY-TWO converts were recently baptized at Taai Pan, sixty at Chau Ts'uen, and thirty-two at Lu Ma.

One of our Pingnam neighbors has expressed the desire to become a Christian. He became interested in the Church some years ago, through the influence of a zealous Chinese seminarian from this sector. He is prominent in the town, and his conversion would draw attention to the mission.

A raid has just been made on a bandit lair in the hills about fifteen miles to the east of us. Soldiers marched over the mountains from Kwaiyun, while reinforcements were sent from Pingnam for the attack. One officer and two soldiers were killed, and several were wounded. We gave first aid in the mission dispensary to one of the wounded soldiers, advising that he be sent to Wuchow for further treatment. The bandits were routed, a number being killed and ten taken to Pingnam as prisoners, including the bandit chief. Fifty captives were released, all of whom have been held for months; and large quantities of rice were found in the lair. On the bandit chief's person there was discovered one thousand dollars, in bills of various Hong Kong denominations.

Two White Russians, who are walking around the world without any money, visited us today. They speak Russian and English, but know nothing of the Cantonese dialect. It is surprising how they get along, but they told us it is done by signs, and the Chinese all along the route have treated them remarkably well. They have two books

— The Catechist Call —

IN SPEAKING of the most immediate and vexing problems of the foreign fields, a veteran missionary recently said, *The giving of chapels appeals to many. But, unless there are catechists to instruct the people, the chapels will remain empty. Our Lord will be without adorers.*



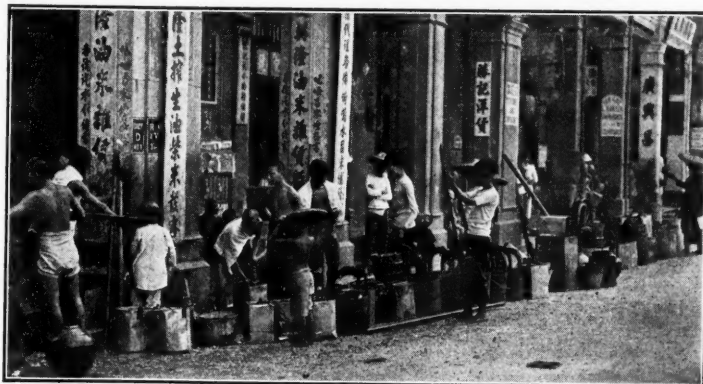
Come unto Me all—The Sacred Heart yearns for all mankind.

Every year in the five Maryknoll mission fields of the Orient, where there are over seventeen million pagans, many converts apply for Baptism whose reception of the Sacrament must be delayed, because there are not enough catechists to instruct them in the Faith.

Do you feel a desire to help American missionaries in the garnering of this whitened harvest? Why not supply the monthly wage of a catechist — only \$15? *Souls are at stake.*

filled with signatures of mandarins and business men at places where they have called since leaving Shanghai. We gave them four dollars—the local mandarin gave them ten.

One of the catechists called an hour ago, bringing a list containing one hundred names of persons who wish to become Catholics. This means almost the entire village to which they belong.



THE SIDEWALKS OF HONG KONG
In teeming life, colorful variety, and Babel of sound the streets of Hong Kong are not unlike certain sections of a great metropolis thirty miles south of Maryknoll

AND A JOY UNKNOWN TO THE WORLD.

Loting's "White-Face" Leper

By Fr. Martin J. Burke, M.M., of Brooklyn, N. Y., Maryknoll missionary in South China



A Yee became washerwoman for the abandoned waifs received daily by Fr. Daniel McShane, Maryknoll's "Saint Vincent de Paul"



It was a dreary day in early March; for a week or more the sun had not been able to throw its smallest ray through the murky clouds. All nature appeared sad, and the gloom was beginning to find its

way into the heart of Father McShane as he sat in his room at the Maryknoll Loting Mission in South China, pondering over the work of the past six years. Would it come to naught? Would he have to leave his new house and his Christians? And (this troubled his soul most of all), would he have to close the orphanage where daily he received so many abandoned waifs?

The anti-foreign agitation was spreading, and crowds of students on parade hooted and shouted, *Down with foreign imperialists*, as they passed by the Mission. He had not been outside the Mission compound in a fortnight. The mob spirit was dangerous, nothing could be gained by unnecessarily arousing the ire of an unreasonable crowd, and his presence on the street would certainly cause trouble.

When Lichees Bloom—

As he was thinking over the recent turn of events and the hard lot of his

Mission, he was interrupted by his house-boy, who said that there were two women at the gate to see the *Shan-Foo* (priest); and he added in a mysterious tone that the younger of the two women was a leper.

Father McShane went down to see his guests, and the boy's information was correct—old Mrs. Kwan had come to sell a leper-girl to the Mission.

The old woman explained immediately. She pointed to the girl at her side, saying, "This is Ch'an A Yee; two years ago she contracted leprosy, and was thrown out by her husband. Her own family refused to let her re-

turn to their village, and they told her to commit suicide. I met her on the roadside begging, and let her live in my shed. However, I can keep her no longer, as my neighbors have threatened to kill us both if I take her back to my village. It has cost me about sixty dollars to keep her for the past two years, so I shall sell her to the *Shan-Foo* for that amount."

The young woman was about twenty-three years old, refined looking, and poorly but neatly dressed. The missionary was puzzled; this girl did not look like the other lepers he had seen. Her face was very pale, but otherwise she appeared to be strong. The old woman, reading his thoughts, said, "She is a white-face leper, the disease is in her foot."

For the first time the girl spoke. "Indeed, I am a leper, *Shan-Foo*," she said, "it started in the heel of my right foot, but it is very sore only when the lichee trees are in bloom. Just now it is very painful." And, as she lifted the bandaged foot, the priest could see the blood and corruption oozing through the cloth.

As Father McShane had no place for lepers, he was in a quandary. But he did not send her away; he took her in and awaited the Will of God.

A Yee Becomes Mary—

A Yee brought a blessing to the Mission. Only a few weeks later the

FROM "COVER TO COVER"

THE most frequently repeated comment on *The Field Afar* is that it is read "from cover to cover." This is very gratifying; and, as it often awakens an impulse to help our work, we look for no better tribute.

May we ask that you, dear reader, who enjoy *The Field Afar*, will find some friend to share your pleasure?

IF WE ONLY HAD MORE FAITH, MORE LOVE, WHAT

anti-foreign agitation subsided, and peace again came to Loting. She began taking instructions, and proved an apt pupil. In a few months she knew the necessary doctrine, and on the eve of Pentecost was baptized "Mary". The next day, on the Feast of Love, she received Our Lord for the first time in Holy Communion.

She lived alone in a small room; and her work was to wash the garments of the waifs brought to the Mission, and to carry dead infants to the little shed called the "death house", where she prepared them for burial. She became the favorite of the compound. Her smiling face concealed every trace of her suffering from the dread disease.

Spring came again, and the lichee trees were in bloom. Mary was in dreadful pain; and, by the time the blossoms had faded, her right foot was a mass of corruption and the toes had fallen off. It was attended to every day, with never a complaint from the sufferer. She was a daily communicant now, and her deep faith and love of the Crucified Saviour were an edification to all.

A Yee Leaves Loting—

This continued for four years. Father McShane, her rescuer, had passed to his reward, a victim of smallpox; and Father Kennelly had taken his place. In the spring of 1929, Mary, now unable to leave her little room, suffered terribly, and most of her right foot fell off, bit by bit.

Some weeks later, when she felt better, Father Kennelly decided to send her to the leper colony at Sheklung, where she would receive the care of the Sisters of the Immaculate Conception. She gladly assented.

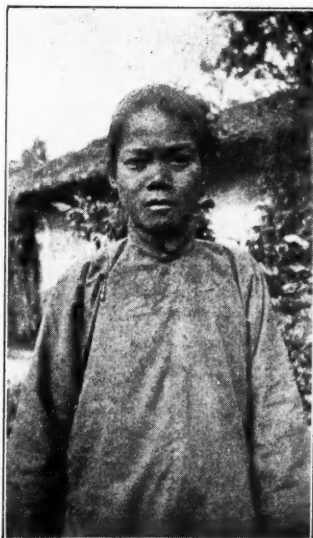
"But, Shan-Foo," she said, "I shall not be there very long. I think, when the lichees bloom again, I shall go to God and His Holy Mother, and meet Mak Shan-Foo (Father McShane) in the land beyond the skies."

A Farewell Letter—

Her prophecy came true. The lichee trees were in full bloom when Father Kennelly received the following letter (the translation, as nearly as possible, contains the Chinese idioms).

VISITORS to Rome should not fail to call at the Lateran Mission Exhibit.

Kneeling before the Shan-Foo, I am here obeying your merciful instructions and am extremely grateful to your most generous kindness. The disease which I contracted some time ago is now ten parts serious, and I cannot eat at all. On the twenty-second of this present month, in the evening, the Spiritual Father heard my confession,



A YEE WAS A YOUNG WOMAN OF ABOUT TWENTY-THREE. HER SWEET, REFINED FACE CONCEALED EVERY TRACE OF HER SUFFERING FROM THE DREAD DISEASE.

gave me Holy Viaticum, the Last Anointing, and enrolled me in the scapular. In a short time I shall return to God's place. As the force of my illness is very dangerous I humbly beg you, Shan-Foo, at the time of your Mass to ask God for me, a sinful daughter, to patiently suffer for His sake and to obtain a happy death. I also ask you, Father, to inform in my name all my friends at the Mission, and ask them to pray for me and request the Lord to be merciful.

If I really go to God, then I shall

ask His Majesty to bless all of you, to increase grace in your hearts, and to grant you peace on earth. If I obtain the favor of God above receiving my soul, my brethren here will acquaint you of my having gone home.

I have received all manner of kindness and favors from your merciful heart. You have fulfilled the precept of loving God above, and your neighbor on earth. Yet, having received so much from you, I am completely unable to make recompense; there is only the possibility of some other day in God's presence requesting the Lord to repay you. That is all.

I earnestly wish you virtuous peace. God protect you, Shan-Foo.

Your sinful daughter,

Mary Ch'an

Isle of Death and Hope—

That night she died. God's ways are strange indeed; through her leprosy Mary Ch'an found the happiness which surpasseth all understanding.

The lichee trees were still in bloom when they placed her poor shell of a body in a leper's grave at Sheklung, the Isle of Death and Hope.

BOOKS RECEIVED

Pius XI—

By Denis Gwynn. This volume is part of the series, "Makers of the Modern Age", which includes studies of Lenin, Mustapha Kemal, and Mussolini. Mr. Gwynn has drawn upon many private sources of information for his sketch of the strange career of one known only as a learned librarian and a keen Alpinist, who late in life was called away to become Nuncio in Poland, and who had hardly been installed on his return Archbishop and Cardinal at Milan, when he was elected Pope. Published by The Holmes Press, 44 Leicester Square, London, W.C.2, England. Price, 5 shillings.

The Paulists—

By James M. Gillis, C.S.P. The story of the foundation of the Congregation of St. Paul and of its labors to present Catholicism to the American people. Published by the Macmillan company, 60 Fifth Avenue, New York, N. Y. Price, \$1.00.

Small Catechism of The Mass—

By Paul Bussard. Published by the Liturgical Press, Collegeville, Minn.

GREAT WORKS MIGHT WE NOT DO FOR CHRIST!

THE FIELD AFAR

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**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**

KOREAN martyrs are comparatively little known to the Catholic world of the West; but their feast is, as it should be, a precious observance for Maryknoll whose privilege it is to have some of her sons laboring in that land of martyrs, where thousands made the supreme sacrifice during the years of the great persecutions.

The feast occurs on September twenty-sixth.

**Hail, O star of ocean,
Hail, our golden door,
Mother of the Mighty,
Virgin Evermore.**

"I THINK of you often," said a sympathetic priest-friend recently, "and wonder how it is possible for Maryknoll to carry on these days, when the common people are without work, and the rich without cash."

We told him substantially what we tell our readers:—

¶Very few among the rich have ever pushed Maryknoll.

¶From other classes among the laity, our income has naturally dropped considerably—over one-third.

¶Priests, who from the beginning have been our best backers, have not forsaken us. They keep us in Mass intentions; send us sacrifice offerings;

IT HAS been remarked in the history of missions that the major triumphs have perched on the banners of the strong religious orders.

That strength, when analyzed, consists in resources. Men and means are there on call. Mission problems can be met with adequate solutions. The secular society with no reserve meets them perforce with a shrug of the shoulder.

The strength of a society like Maryknoll must depend largely on the support it receives at the hands of the secular priesthood, from whom it derives, and whom it represents. If that bond be close and that support generous, it is possible that success will come. Otherwise, futility will linger.

and interest the laity, individually, or through their parish or sodality.

¶Our missionaries realize our difficulty and are patient—even when, as we have had to do once, we omitted the monthly remittance on which they depend now almost exclusively.

¶Fortunately, the foreign exchange in China and Manchuria has favored the missions, so that they have been able to struggle along.

¶Finally, Maryknoll is beginning to reap in *wills* what was sowed in years past; and we only hope that the testators, who have gone to God, may be conscious of the gratitude which Maryknoll expresses in prayer for their thoughtfulness and charity.

**By the Angel's "Ave!"
Thou didst fain receive,
Change our grief to glory;
Be our better Eve.**

FOUR hundred people gathered at the railroad station in Seattle one evening this past summer. They were Japanese, who had

come to wish God-speed to Fr. John Murrett, the Maryknoll priest who had been their spiritual guide for the past six years.

When Fr. Murrett arrived in Seattle, the group of Japanese Catholics was negligible. In the past few years he has received one hundred and seventy-six converts, supervised the construction of an eight grade school, attached to which is a most attractive chapel, organized a St. Vincent de Paul group, and issued a publication for his people in their own language.

These Japanese in Seattle have made sacrifices to meet the untiring labor of their pastor, whose transfer to Manchuria they were most anxious to have withdrawn. Their consolation comes in the thought that Fr. Murrett will continue to work among the Japanese—though they be so far removed as Manchuria—and that he will be succeeded in Seattle by Fr. Lavery who won the hearts of Japanese while he was in Los Angeles.

When Fr. Murrett's train left the station that last night, his flock dropped to their knees for his blessing.

**Break the bonds of sorrow,
Bring our souls thy light;
By thy tender radiance
Guide us through the night.**

SANCIAN ISLAND, Maryknoll's precious heritage, has a new pastor in the person of the Rev. Robert J. Cairns, of Worcester, Mass. With the preliminary tie of his years at Holy Cross College, Father Cairns deems it a privilege to find his lot cast in the spot hallowed by the death of Saint Francis Xavier.

He will try to market the inspiration of his island by making it a place of pilgrimage for mainland Catholics. At present he is repairing the Memorial Shrine, and building a dock to berth steamships.

A pilgrimage is projected for the coming December. Among his

PRAY THAT I MAY BE A MARTYR, AND THAT NO ONE

needs is prayer for the success of uphill labor in a spiritually potential, but humanly discouraging, situation.

**Be indeed our mother,
Help us in our need;
Lift thy voice to Jesus,
He will hear and heed.**

WHEN Maryknoll's Father Dietz preached the annual Retreat to the lepers of Sheklung this year, his auditors could scarcely believe that he was not Chinese.

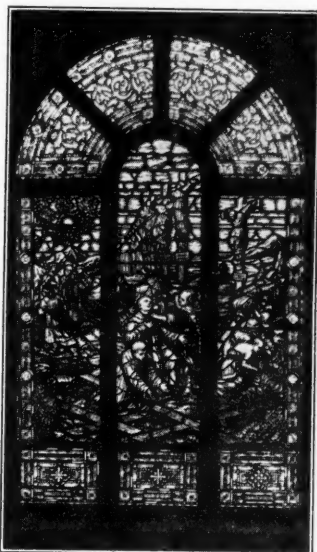
It is to reproduce his own perfect pronunciation in the mass that he is now devoting himself to the work of the language school that the Rest and Study House in Hong Kong is going to make seriously possible. This princely gift, initiated by one of New York's best known Catholic business men, will thus contribute to the progress of Maryknoll in the Orient in more ways than one.

It will systematize the tones, while toning up the system, as one missionary puts it. Keep the men alive and keep their tongues tripping is one recipe for mission success.

**Virgin of all virgins,
Thee our queen we seek;
Fire with love our bosoms,
Make us chaste and meek.**

ON June twenty-ninth, Maryknoll's twenty-first birthday, two Chinese priests were ordained for the Maryknoll Kaying field by the Society's Bishop James Edward Walsh, Vicar Apostolic of Kongmoon in South China, while Kongmoon's hundred seminarians looked on with equal joy and envy. This is the first time that native priests for Maryknoll Missions have been ordained by a Maryknoll bishop. The event is an auspicious one for the Society's coming of age.

Every year brings foundation days to the Church ever ancient and ever new, and good foundation stones are these young Chi-



THIS WINDOW, IN A CHURCH AT LEAVENWORTH, MINN., CONSECRATED TO THE MEMORY OF THE JAPANESE MARTYRS, REPRESENTS THE CRUCIFIXION AT NAGASAKI, JAPAN, IN 1597, OF TWENTY-SIX CONFESSORS OF CHRIST

Mr. Hirayama, the Japanese descendant of one of these martyrs who is sponsoring the Catholic motion picture "The Twenty-Six Martyrs of Japan", was much interested to learn of the Leavenworth Church

nese levites who have been consecrated to preach to their people the unsearchable riches of Christ.

WE CALL the attention of our friends to the anniversary (on September the twelfth) of the late Father Thomas Frederick Price, co-founder of Maryknoll, and founder of the Magazine Truth.

In view of more detailed information on the life of Father Price, we would be grateful for any data or letters, especially bearing on his apostolic career in North Carolina.

The two young Chinese ordained by Bishop Walsh completed their theological studies at Penang, in the Straits Settlement. In the future it will not be necessary for Superiors of the South China Missions to send aspirants to the native priesthood so far afield, since the new Regional Seminary for South China, part of the present Holy Father's far-reaching plans for the development of the native clergy in China, has been opened at Hong Kong, and is functioning under the direction of a group of Irish Jesuits. Elsewhere in this issue will be found pictures of the two new Chinese priests ordained by Bishop Walsh.

**Raise our hearts in rapture,
Lead us on the way,
To thy Son, Lord Jesus,
In eternal day.**

WITH the appointment of Father Raymond Lane as Prefect Apostolic of the Fushun mission field in Manchuria, Maryknoll will register on its list of responsibilities five ecclesiastical divisions, under as many ecclesiastical Superiors.

These divisions and their respective Superiors, as assigned by the Sacred Congregation of Propaganda, are:

In South China—

Kongmoon (Vicariate): Rt. Rev. James Edward Walsh, of Cumberland, Md.

Kaying (Prefecture): Rt. Rev. Msgr. Francis Xavier Ford, of Brooklyn, N. Y.

Wuchow (Mission): V. Rev. Bernard F. Meyer, of Davenport, Iowa.

In Manchuria—

Fushun (Prefecture): Rt. Rev. Msgr. Raymond A. Lane, of Lawrence, Mass.

In Korea—

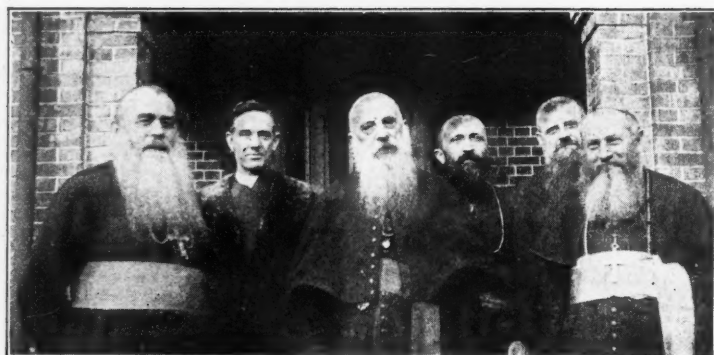
Peng Yang, Japanese Name, Heijo, (Prefecture): Rt. Rev. Msgr. John E. Morris, of Fall River, Mass.

In these five Maryknoll fields of the Orient there are upward of seventeen million pagans.

WILL KNOW IT. (JUST DE BRETENIERES).

"Land of The Morning Calm"

By the V. Rev. James Anthony Watt, Ap.



THE CATHOLIC HIERARCHY IN KOREA

Beginning at the left: Bishop Demange, of Taikou; Monsignor Morris, of Peng Yang; Archbishop Mutel, of Seoul; Bishop Larribeau, Coadjutor of Bishop Mutel; Monsignor Breher, O.S.B., of Yenki; and Bishop Sauer, O.S.B., of Wonsan



AND of the Morning Calm is a title which, for peace conveying properties, it would be hard to surpass; so, on leaving the Manchu Maryknoll for his 1931 visitation of the Society's Korean field, the Maryknoll Superior General might reasonably have anticipated restful days among the leisure loving people of the peninsula.

But in this ancient land, as elsewhere in the Orient, the old order is rapidly changing, and before

long Maryknoll's "Number One" found himself "almost dizzy with the Korean whirl". In the following account we find him whisked from place to place on the magic carpets of modern science—trains, autobusses, and even a mission "Henry".

Shingishu—

Another good smiler, Fr. Petipren, also of no mean avoirdupois, greeted us. He occupies a small cottage opposite the church entrance, and hopes to turn it over to some Maryknoll Sisters when he can find the wherewithal to build a missionary's house on the church compound. We saw the church that night. I knew how much thought and time Fr. Byrne, then Monsignor

and Prefect Apostolic, had given to it, and I found it in no way disappointing.

What a contrast it was to the Korean hut where I had been received in 1926; and where, before that even, Monsignor Giardini, the Apostolic Delegate to Japan, had bent his back to enter.

This church should accommodate four or five hundred, and its basement provides an assembly hall that can easily be turned into classrooms and after service gathering places.

In this church over the chancel, is a painting of the Descent of the Holy Ghost upon the Apostles, the work of Louis Chang, who, with his brother John, came to Maryknoll some years ago, and followed a fine arts course in New York City as a sequel to studies in Tokyo. Louis has been successful; and, after providing the apse of the Seoul Cathedral with panels of the twelve Apostles, he accepted a position as professor in one of the Government schools. His brother, John, a talented



THE CENTRAL REST AND STUDY HOUSE OF THE MARYKNOLL KOREAN MISSION FIELD, AT SAIHO



PENG YANG STAGES A RECEPTION TO MARYKNOLL. SEVERAL FLOWERY SPEECHES SERVED UP.

Major "Korean Whirl"—Which?

by West Ap., Superior General of Maryknoll

young man, teaches at the seminary in Seoul.

Their sister, a professed Maryknoll nun, has been perfecting her English and Japanese in Tokyo, at the Sacred Heart Convent. All have proved worthy in every way, a credit to their family and their Faith.

"Old" Gishu—

Shingishu is new Gishu, and promises a considerable development in the near future. Gishu is old Gishu, and we were at its gates in less than two hours after leaving the new city.

It had changed little, and, as we walked up the rising ground of the compound between rows of children and adults, history seemed to be repeating itself.

This time, however, the welcoming pastor was Fr. Thomas Ray, of Peabody, Mass. He looked the picture of health, and was evidently well satisfied with his congregation. Although many had been kept at home for to plough



IN FR. CRAIG'S EUNSAN DISTRICT

Msgr. Morris, of Fall River, Mass. (at the left); Fr. Hugh Craig, of Minneapolis, Minn., pastor of Eunsan; the Visitor; and Bro. William Neary, of Pittsfield, Mass., admire a former summer palace of Korean kings

and to sow, a goodly number of Fr. Ray's white-robed, high-hatted "nobles" had found their way to the church, eager to express their acknowledgment of Maryknoll's interest in their welfare.

The church, to which we went at once for Benediction, was bright and well kept. The chant of the children, trained by a Maryknoll Sister, was excellent; and the interpretation by the pastor of the customary address was a sparkling torrent compared to a poor little stream. A good memory, a true ear added to a power of mimicry, and a store of perseverance will make for a missionary's success as a speaker of Korean; and it seems that Fr. Ray has managed to use this combination with good results.

An Old Folks' Home—

We had not many hours to stay at Gishu, because a very full itinerary had been prepared for the Korean visitation; which I had accepted cheerfully enough, though quite blindly.

The Sisters were well, and working hard at the language. The group here included Sr. Richard, of Sturgis, Mich., Sr. William, of Fall River, Mass., Sr. Concepta, of Philadelphia, Pa., Sr. Margaret (a Korean), and Sr. Frances Teresa, of Pittsfield, Mass. I had seen their convent on a previous visit. Promising vocations among the Korean girls make a novitiate desirable, even necessary, in the near future.

At the foot of the hill, the Old Peoples' Home was in full swing. This establishment, typically Korean, would



ON TO MARYKNOLL GENERAL ON MAY 30, 1931.
SERVED HIM IT WAS DECORATION DAY



AT ANSHU, FR. EDWARD BARRON, OF RIVER ROUGE, MICH., HAS ERECTED THIS CHAPEL-RECTORY

hardly attract an American pauper, but the inmates at Gishu seem content and grateful for the kindness of Fr. Ray and the Sisters. Their one bodily convenience is a warm *k'ang* (brick oven-bed) for the winter, and food enough to keep alive; and these necessities the charity of Christ is providing for them.

Early in the afternoon we said good-bye to the Sisters, and *au revoir* to Fr. Ray, whom we would meet later at the Central House in Saiho.

ly, carrying it away with her when she alighted at the next station. May it prove a fertile seed! The Koreans, like all Orientals, are attracted to the Sacred Heart.

Hiken—

We were at Hiken well before supper time, and Fr. Stephen Hannon, the pastor, was at the station with his white-robed elders, ready to escort us

where and as it was, on the terrace below, a Korean dwelling adapted as far as could be to a Westerner's mode of living.

The former chapel served as a gathering room for the Christians, who walked around while Fotosan, our Japanese photographer, turned his crank. Fotosan should have had a talkie machine on this occasion to catch a few familiar strains, as Fr. Hannon had prepared one of his famous programs



FR. THOMAS PLUNKETT, ONCE OF FALL RIVER, MASS., AND NOW PASTOR OF SHIKUSEN IN KOREA, PRESENTS MEMBERS OF HIS FLOCK TO THE MARYKNOLL "NUMBER ONE"

The Korean gentleman next to the Visitor is a convert ex-Protestant minister, who has proved a real help to the young mission. Back of the women and girls stands Msgr. Morris, Prefect Apostolic of Maryknoll-in-Korea

Travel Companions—

It did not take us long to return to Shingishu, pick up our baggage, and board a train for Hiken. On the way I had occasion to read English aloud for some curious schoolboys, whose master joined us later. He turned out to be their English Professor, and has possibly explained by this time the difference between my accent and his own. He told me, by the way, that at the Gishu school, where he teaches, they were assisted last year in the English course by a "Reverend Presbyterian". I took this to mean a "Presbyterian minister", but finally caught the idea that our Shingishu Maryknoller, Fr. Petipren, had been the Associate Professor.

Opposite me on this train, and sitting alongside of Msgr. Morris, was a demure little Korean girl, whose eyes brightened when she caught a glimpse of a picture inserted in my companion's Breviary. It was a print of the Sacred Heart, and when Monsignor Morris offered it to her she took it hesitating-

up "Broadway" about half a mile to the mission.

A new church now crowned the hill, and dominated the town. We had seen it from the train; and now, as we turned a corner, it looked down at us as if to say, "The town is yours, be at home"—and we were.

It was most gratifying to realize the progress of a few years, and to witness the evident pride which pastor and people took in their new church. As we passed through a winding alley, so as to reach the church more conveniently, and in the wake of a procession mounted to the hilltop, Fr. Hannon observed that the Mayor was watching the proceedings from the park above us. He added that the Mayor in his earlier years had been a catechumen, and that, although he had failed to persevere, he was not unfriendly. I wondered at his reflections as the people streamed into the new church.

East Side, West Side—

The priests' house at Hiken is still

for our entertainment, the outstanding number being *The Sidewalks of New York*.

If Mr. Alfred Emmanuel Smith, of that American village, could have heard those wee Korean children in Hiken singing his own favorite song, he would surely have been "sold" to the idea of foreign missions, and he might have left behind him a substantial check to express his delight. For hours afterwards I could hear the echo of those strange accents, *East Side, West Side*, that tickled the ears of Fr. Hannon quite as much as they would those of the Ex-Governor, since both claim the same "hometown".

The program had to come to an end after some eight numbers had been run off, because supper was ready, and we had another visitation to make that night.

Escorted to the railway station, and saluted with all Korean formalities, we bowed ourselves away from Hiken and steamed towards Anshu, where Fr. Edward Barron was waiting for us with

the village auto, and a committee of "elders"—all of whom turned out to be my juniors.

Anshu—

It was well towards ten o'clock, but the people—men, women, and children—were waiting for us in their small compound. Among the men were a few clothed in Western style, but most of them were in their customary white garments. We did not keep them long, as all were to return early in the morning for Mass. Nor did we foolishly sit up till midnight, because we too were scheduled for early rising and full days ahead.

Fr. Barron gave me his study and bedroom, a small, separate house which he has built pending the completion of a bungalow on a new site, acquired recently by the mission. In another small house, he managed to find places for Msgr. Morris and himself.

The people were at Mass very early, and, before leaving the mission, we went with them to inspect the house that is building and near completion. This will give the pastor accommodation, with good light and air. It occupies a site large enough also for the future church and other activities.

The people here are generous according to their means, and their offerings, added to those which Fr. Barron is trying to find elsewhere, will gradually establish this promising mission. Fr. Barron has three out-stations, which he visits regularly.

Shikusen—

A short run on the railway brought us to Shikusen where Fr. Plunkett lives, using this as a center for six stations which he visits in turn. Fr. Plunkett, formerly of Fall River, Mass., had recently recovered from an attack of illness, but was looking and feeling "fit". His church and house are finished, and occupy a generous plot of ground with an open view and opportunity to expand.

Among his parishioners is an ex-Protestant minister, who has proved a real help to this young mission. The conversion of heretics is not unusual in Korea, and as a rule they have proved in every way worthy.

They do not come complaining of anything other than of a lack in their

religious life, which they find that the Catholic Church fills. I was well impressed with the Shikusen acquisition.

(To be continued.)

Apostles All

MY husband has been for years a subscriber to THE FIELD AFAR. All other reading matter is laid aside on the arrival of Maryknoll's magazine. We read it from cover to cover, and then forward it to a hospital.—Rockaway Beach, N. Y.

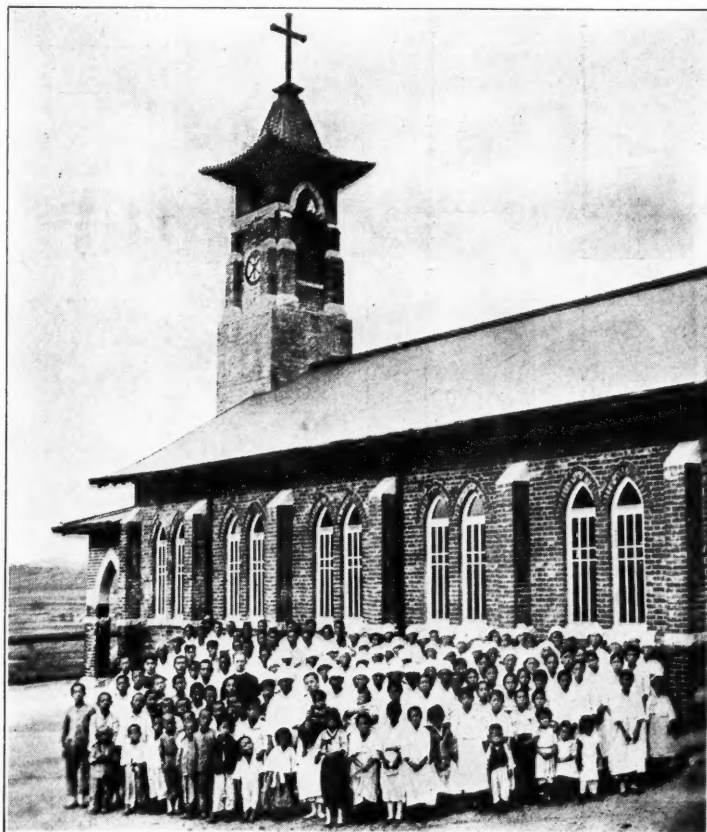
Thanks for the check for annuity interest, which I received this morning. I am well satisfied with my investment;

I wish all my other investments would do as well, then I would be able to increase my donation to your work.—Atlantic City, N. J.

Every issue becomes more fascinating.—Alhambra, Calif.

The enclosed money order for \$2.50 is for a year's subscription to THE FIELD AFAR, as the magazine is worth much more than that to me.—McKeesport, Pa.

THE FIELD AFAR inspires me in my own work, and difficulties fade away when offered to God for the missionaries working in the Far East.—Portland, Me.



FR. STEPHEN V. HANNON, FORMERLY OF THE BRONX, NEW YORK CITY, AND MEMBERS OF HIS FLOCK IN FRONT OF THE NEW CHURCH AT HIKEN, KOREA. IN THIS GROUP ARE SOME OF FR. HANNON'S FAMOUS WEE SINGERS, WHO TACKLE WITH EQUAL VIM SACRED MUSIC AND "THE SIDEWALKS OF NEW YORK"

OF A SINGLE HUMAN SOUL.

THE MARYKNOLL CLASS OF 1932



*Rev. Reginald
M. Markham, of
Rockford, Ill.*



*Rev. John
L. Foley, of
Medford, Mass.*

*Rev. Raymond
P. Quinn, of
Monterey Park,
Calif.*



*Rev. Arthur
J. Merfeld, of
Dougherty, Ia.*



*Rev. Arthur
J. Cunneen, of
Framingham,
Mass.*



*Rev. Joseph
P. Lavin, of
Framingham,
Mass.*



*Rev. Edward
A. Weis, of
Milwaukee, Wis.*



*Rev. John
F. McConnell, of
Dublin, Ont.,
Canada*

*Rev. Thomas
F. Gilleran, of
Framingham
Mass.*



*Rev. John
F. Smith, of
Brooklyn, N. Y.*



*Rev. Louis
F. Smith, of
Tiffin, Ohio*



*Rev. John
F. Walsh, of
Cumberland, Md.*

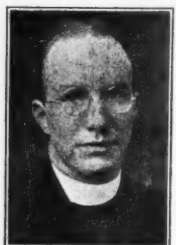


*Rev. Allan
J. Dennis, of
Statens Island,
N. Y.*



*Rev. John
C. Troesch, of
Springfield, Ill.*

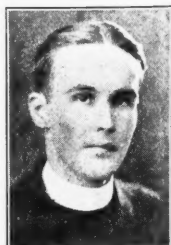
*Rev. Patrick
J. Donnelly, of
Lansdowne, Pa.*



*Rev. Arthur
C. Lacroix, of
Newton, Mass.*



*Rev. James
J. O'Donnell, of
Philadelphia, Pa.*



GOD OUR SAVIOR WILL HAVE ALL MEN TO BE SAVED

Departure Hymn Echoes on Mary's Knoll



HE echoes of the Departure Hymn hung over the Knoll long after night closed on the group that faced westward for their long journey.

There was an unusual event on that night of Departure, one that had not been announced—the investiture of Father Raymond Lane as Prefect Apostolic. Maryknoll has had Prefects Apostolic before; Monsignori Walsh, Byrne, Ford, and Morris, but their investitures were accomplished in their own dressing rooms (sic).

This year a special opportunity arose. Our latest Prefect Apostolic was to be with the "departants", and it was felt that he should add color to the ceremony. Besides, he has a host of friends who would perhaps never see him arrayed in purple (we don't know about the fine linen), and what better occasion could be found than this Departure night, when, if embarrassed by the admiring gaze of his friends, he could be certain of speedy, if not final, flight.

An impressive background for the transformation of the external appearance of just plain Father Lane into that of the ornate Monsignor was formed by the Oriental kiosk, designed by our Bro. Albert Staubli, which now shelters in the Lady of Maryknoll.

In his own Prefecture, Monsignor Lane will by all right and title wear, as well as bear, the Cross, and carry the mitre; he will also have the ring for the obeisance of his faithful subjects; and several episcopal privileges, including the power to ordain up to subdiaconate. All of which reminds us that, with five established Missions in Eastern Asia, one of these days—not far off we believe—Maryknoll will count on its roster five bishops. We are ageing.



AVE, MARIS STELLA!
Maryknollers invoke daily the Star of the Sea for the safe guidance of our latest band of missionaries, now on the Pacific

And now, before we leave the subject of Departure, we think back to the thoughtful and impressive discourse delivered on that occasion by the Rt. Rev. Msgr. Joseph H. McMahon, D.D., of New York City. Monsignor McMahon is widely known in this country and in Europe, especially

in England, from which land he has drawn many noted English Catholics for lectures in the United States.

Among the "departants" was one of his parishioners, Father Alonso Escalante, a native of Yucatan, in Mexico, but Americanized after some fifteen years in the United States, twelve of which he passed as a Maryknoll student.

In the Ship's Wake—

THE newly assigned missionaries left the Pacific Coast in groups, some from San Francisco, others from the northern ports. They are now well on their way to the seventeen millions of pagans among whom they will labor in one or the other of Maryknoll's five mission fields in the Orient.

One, Fr. Murray, has already gone to Honolulu to replace Fr. Joyce who will join a group crossing the Pacific.

Months of language study and adaptation to new and frequently difficult conditions lie before these, our overseas representatives. We ask an occasional prayer for their strength of soul and body.

MEMORIAL ROOMS

OPEN yet to friends of Maryknoll are several *Student Memorial Rooms* (\$500.) and a few *Priest Memorial Rooms* (\$800.), in the completed portion of our Major Seminary.

On the doors of rooms already taken, names of the donors have been placed, each with a request for frequent remembrance in prayer. A student or priest cannot approach his door without this reminder. Such memorials are rare and precious.

An Ordination—

THERE was a solitary Ordination during the past summer vacation days. The Rev. Arthur James Merfeld of Iowa, who had been ordained deacon, was ready for the priesthood in July.

Now to a Los Angeles settler, Iowa may be "back East", but New York is a long way from Iowa; and to save the family much trouble and expense it was decided to have our deacon receive his priesthood, if possible, in or near his home diocese. This was not so easy, because the Eucharistic Congress had attracted many of the Most Reverend Ordinaries. Fortunately, Winona came to our rescue, and, thanks to the great favor of the Most

AND TO COME TO THE KNOWLEDGE OF THE TRUTH.



THREE FRAMINGHAM MARYKNOLLERS, ORDAINED LAST JUNE FIFTH, AND THE REASON, UNDER GOD, WHY THESE YOUNG AMERICANS ELECTED TO SERVE CHRIST IN FIELDS AFAR

Rev. Thomas F. Gilleran (on the left); Rev. Thomas C. Garrahan, pastor of Sacred Heart Church, East Boston, and for many years curate at St. Stephen's Church, Framingham; Rev. Arthur J. Cunneen; and Rev. Joseph P. Lavin

Rev. Bishop Kelly of that diocese, our deacon had the happiness of being raised to the dignity of the priesthood on Sunday, July tenth. His number on the list of Maryknoll priests is 156.

"Come of Age"—

IT will interest friends to know that Maryknoll was twenty-one years old on June twenty-ninth, the Feast of Saints Peter and Paul.

The day was uneventful—a home celebration with Solemn High Mass, at which all on Mary's Knoll, priests, students, Brothers, and Sisters were present. The temporary chapel was overtaxed, but we have long since been accustomed to the condition.

Father, now Monsignor, Lane gave the discourse, and assisted, perhaps for the last time, as deacon.

The Medical Apostolate—

DURING the summer months several Maryknoll students remained at St. Francis Hospital in New York—not as patients—

though as such the charity of St. Francis always welcomes them, but to help, and to learn. This is no new idea, because the majority of Maryknoll priests on the mission field have had hospital experience before leaving, which has proved most valuable to them.

Meanwhile, four Maryknoll Brothers have been taking a nursing course at St. Vincent's in New York; and, if we can manage to

INTERESTED friends have taken three out of five chapels in the ambulatory of the Bishop Hoban Memorial Chapel at the Venard Preparatory College, near Scranton, Pa.

The offering is one thousand dollars—contingent on an order being placed for all.

keep a full-fledged doctor with our overseas contingent, we shall be fortunate indeed.

Our one male physician is Dr. Harry Blaber, of Brooklyn, N. Y., who has been in South China for the past two years, rendering precious service under difficult conditions. Could our medical friends realize the value of Dr. Blaber's service, more of them would certainly add to the modicum which we are at present sending to China for our medical needs.

Another Year—

SEPTEMBER the first finds old students returned from their holidays to be joined, if not then two weeks later, by new recruits. The enrollment is over one hundred, and the promise is good of excellent missionaries in the making.

May the Holy Ghost, Who is invoked with special emphasis as the scholastic year opens, manifest His sevenfold gifts in these young lives!

The Probationary—

FOR the new Mother-House of our Sisters across the way, every visitor has a word of commendation—if not a gasp of delight. Many comment on its spaciousness, but when they learn that the Sisters' enrollment begins to approach five hundred, and that half of these—including postulants, novices, and professed—must be accommodated at the Mother-House, they realize that every square foot will have its purpose.

Outdoor joys for the Sisters have been necessarily restricted across the way, and they have missed the lawns and flower beds that formed a setting for the several houses which in the past years they have occupied on the Seminary compound. They have land enough, however, and with time plus means they will gradually find that their lines have fallen in pleasant places.

Meanwhile, their first home, St. Teresa's, awaits occupants; but all the other houses are function-

AND OTHER SHEEP I HAVE THAT ARE NOT OF

ing at one hundred per cent, if we may mention such a figure in this "low-down" period of the world's history. *St. Michael's* (Rosary House that was) has been pressed into service as the Mother-House of our fine group of Auxiliary Brothers, and has every room occupied; *St. Michael's Annex* holds the overflow, and keeps a few spare rooms for guests; while *St. Joseph's* has now assumed a new dignity, and again becomes an historical landmark in the annals of Maryknoll.

It is our first Probationary—the Novitiate for the *Catholic Foreign Mission Society of America*, membership in which will hereafter require a special year of spiritual preparation. The Probationary opened on September first, and its importance can be realized when we state that, at a

MARYKNOLL fields afar report a great need of bandages for the mission dispensaries.

Anything in the line of linens would be of assistance.

considerable sacrifice to our Mission in Korea, the Very Rev. William Booth, Society Superior in that Mission, was recalled for its direction.

Father Booth arrived in time for the opening of the Probationary, the members of which have all finished two years of Philosophy.

The Framingham Quota—

AMONG our young apostles ordained by Bishop Dunn on June fifth are three from Fram-

ingham, Massachusetts; the Rev. Arthur J. Cunneen, the Rev. Thomas F. Gilleran, and the Rev. Joseph P. Lavin. In addition to these three missionaries, Framingham is represented at Maryknoll by two other priests, a seminarian, and five Sisters.

How did it come to pass that this relatively small town near the "Hub of the Universe" has such a heavy quota in the Church's American Foreign Legion? Foreign mission vocations have been so numerous at Framingham owing, under God, to the intense interest in Maryknoll of the Rev. Thomas C. Garrahan, pastor of Sacred Heart Church, East Boston, for many years curate at St. Stephen's Church in Framingham.

And they that instruct many to justice shall shine as stars for all eternity (Daniel, 12, 3).



LAST JUNE FIFTH, WHEN BISHOP DUNN, THE AUXILIARY OF NEW YORK, ORDAINED TO THE PRIESTHOOD MARYKNOLL'S MOST RECENT APOSTLES TO PEOPLES STILL IN DARKNESS AND THE SHADOW OF DEATH

THIS FOLD. THEM ALSO I MUST BRING.

Briefly Noted

HOPEFUL, truly, for the reunion of Christendom is the submission of Jacobite bishops and priests in India to the loving authority of him whom they have discovered to be the Father of Christendom, the Bishop of Rome, Pope Pius XI, now gloriously reigning.

The latest convert is Fr. Kuriakos, one of the most highly educated and most influential Jacobite priests in India. The parish which Fr. Kuriakos has directed dates traditionally from St. Thomas the Apostle. The pres-

AND NOW A NEW ONE

"Maryknoll books are constantly used in the reading room of our library," writes a zealous pastor. See page 260.

ent church is a very large edifice, designed for a congregation of five thousand souls. Fr. Kuriakos has now offered his services for one of the poorest among the Catholic dioceses.

The groups that in growing numbers visit Maryknoll for a "look-see" (as our Chinese friends express it) are certainly representative. Our register for the past summer months includes, be-

sides a cardinal, two bishops, and many priests from many places, Brothers and Sisters of several orders, sodalities, Holy Name men, a group of New York City firemen, parish schools, Newman Clubs, and private schools—all have been welcome.

The Foreign Mission Sisters of St. Dominic (the official title of our Maryknoll Sisters), now settled in their own home, find many yawning corners, in one of which they would place some typewriters—Underwoods, Remingtons, or Royals—if they can find some that are going a-begging.



HIS GRACE, MAR IVANIOS, ARCHBISHOP OF THE CONVERTED JACOBITES OF INDIA, AND ONE OF HIS PRIESTS, AT COLLEGIO MARYKNOLL, ROME

Since the date of his reception, on September 20, 1930, Mar Ivanios has witnessed the return to Rome of some six thousand Jacobites of the Malabar Coast. Seated, on the left, is Fr. McGurkin, M.M., of Hartford, Conn. Standing are Fr. McConnell, M.M., of Dublin, Ont., Canada; Bro. Leo Shields, M.M., of Brooklyn, N. Y.; Fr. Higgins, M.M., of Newark, N. J.; Arthur Kiernan, of Cortland, N. Y. (Maryknoll student); Fr. Leo Smith, of Buffalo, N. Y. (guest); and Leo Melancon, of Fall River, Mass. (Maryknoll student). Seated, on the right, is Fr. Mathias Heyker, of Cincinnati, O. (guest)

I WILL GIVE THEE THE GENTILES FOR THY INHERITANCE.

MARYKNOLL JUNIORS

Model Pupils in China

By Fr. Adolph Paschang, Kochow,
South China



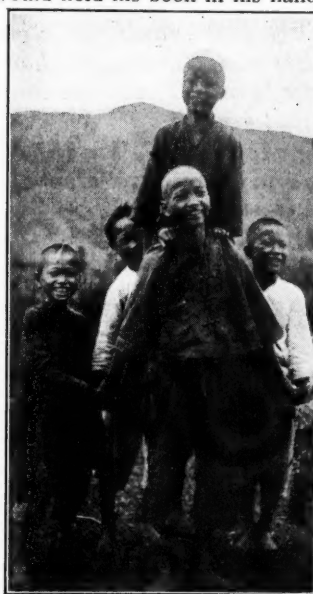
HINESE schoolmasters urge their lazy pupils to greater diligence by telling them about *So Chan*, a model student of olden days. This young lad was very poor, but he had great ambition to better himself, and amount to something. He had no time or money to go to the village school, so he studied by himself at night.

In the dim flickering light of a lamp made of a twist of hemp stuck in a clay dish of peanut oil, he bent over his worn books shouting the lessons until he learned them by heart, word by word. Because he was tired from the day's hard work it was not easy for him to keep awake. From a lively shout his voice would drop to a drowsy drone; the black letters would dance before his smarting eyes like leaves in a whirlwind; and at last his head would droop to rest on the printed page.

Realizing that he could never make progress by sleeping on his books he thought of a way to keep himself awake. He drove a bamboo peg high up in the mud-brick wall, and when he sat down to study he would tie the end of his pigtail to this peg. This forced him to sit erect, and when his head began to droop the pain caused by the pull on his hair would jerk his head up again in a flash. Needless to say, he was rewarded by becoming a very learned man, of great help and influence among his people.

Since pigtails are out of style in America as well as in China, drowsy pupils may find it useful to imitate another Chinese scholar, also noted for his diligence. He,

too, had trouble to keep awake. So he made himself a pair of wristlets and stuck them full of needles. Perched on a stool he would hold his book in his hands.



Chinese school boys smiling for Juniors across the sea

When he dozed off and his hands fell to his knees, the needles would prick his flesh, and his voice would again ring out lively as ever.

Field Afar Special School Rate

25 Subscriptions
for a School Year of
Ten Months \$15

Monthly Rate—
Seven Cents per Copy
15 Copies—\$1

JUNIOR LETTERS

Father Chin was delighted with a whole stack of letters from St. Aemilian's in *Milwaukee, Wisconsin*. Johnny was all enthusiasm when he took his peek: "Gee! All the baseball news and *everything!*"

The Minims of Villa Duchesne, *St. Louis Co., Mo.*, welcome Father Chin's letters as he does theirs. They keep his letters in a Mission Book. Besides ransoming another, and yet another baby, they sent a suit-case with *sacrificed toys* and baby dresses made by the children.

Eleanor Girzaitis of *Chicago, Ill.*, wrote:

This time I have something to give you, Father Chin. My friend, Margaret Stulgin wants to become a member.

Welcome, Margaret!

Mary Virginia Quaranto, *West Brighton, Staten Island, N. Y.*, saved all her *candy nickles* and then ransomed a Chinese baby. She wrote:

I would like the baby called *Mary Virginia*, and I hope she will live and be a good girl—a help to the Sisters who take care of her. Each time the clock strikes our class says a Hail Mary for the missionaries.

The Seventh Grade of St. Joseph's School, *Mason City, Iowa*, ransomed a "*Marion Cecilia*".

True Story

"The children enjoy the pictures and puzzles in *THE FIELD AFAR*. The first thing they turn to is the puzzle and I give them a few minutes to work it out. At recess, one of the boys runs out and mails the letter in an endeavor to get ahead of the other classes. At present we are studying the Orient and find *THE FIELD AFAR* helpful in our Geography classes."

SPEND YOUR BEST EFFORTS FOR THE MISSIONS.



DEAR JUNIORS:

September! Hope you're all ready to begin school with lots of pep!

Remember our watchword—"Work and Prayer" for the missions. That's how we can win souls for God.

Start your mission clubs off with a bang, and back them up with your most zealous efforts. These are hard times but God's mission work must go on.

I am always glad to get your letters. Tell me about your mission activities and if Johnny or I can give any helpfull suggestions we shall be d-e-l-i-g-h-t-e-d.

As always—for the missions,

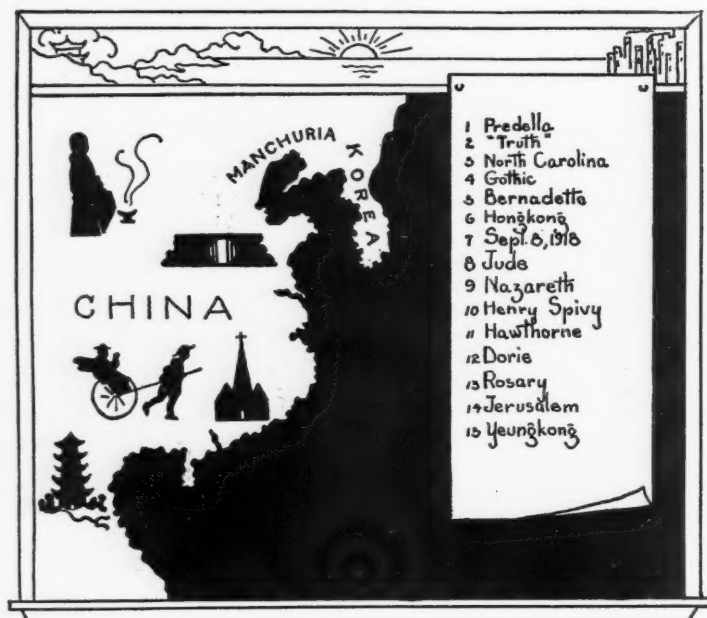
your,

Father Chin



The following words tumbled and jumbled out of "Korea". Put them where they belong and send your solution to Father Chin. Some lovely prizes await the "brilliants".

peninsula	Bishop
Asia	functions
Kingdom	4000
missioner	power
600	sacraments
city	Faith
capital	Maryknoll
135	30
books	1832
Peking	Paris
Hierarchy	12
error	persecution



From the pictures on the map can you guess the last name of one of the first Maryknoll priests? If properly arranged the initial letters of the correct names of the 5 pictures will spell it out. Next select the items in the lesson chart which refer to his life. Each puzzle submitted must bear the age of the puzzler.

Korea, also called the "Hermit _____", is a _____ in eastern _____. Roughly speaking it is _____ miles from north to south, and _____ miles from east to west. Seoul is the _____ and principal _____.

Ri Syeng-hun-i, who took the name of Peter, was Korea's first _____. He with seven companions taught the people what they had learned from the Christian _____ presented to them while at _____. Peter Ri with his zealous companions converted and baptized _____.

In good faith these new Christians then established an Ecclesiastical _____, but readily acknowledged their _____ when the _____ of Peking reproved them for exercising _____ and administering _____ without having received the _____ through the Sacrament of Holy Orders.

A _____ broke out and the Chinese priest who was sent to them was martyred soon after his

WORK AND PRAY THAT THE LIGHT OF

MARYKNOLL JUNIORS

arrival. The Koreans were then without a priest for _____ years. They retained their _____ during this time and in _____ their great need was brought to the attention of the _____ Foreign Mission Society. Since then they have labored in the "Hermit Kingdom" and _____ of their priests have received the glorious crown of martyrdom.

The first band of _____ missionaries arrived in Korea in 1923. Thus far the Society has staffed fourteen mission stations.

PUZZLE WINNERS

The following are the prize winners in the May Puzzle Contest:

FIRST—*Stephanie Lehman*, Villa Duchesne, St. Louis Co., Mo.

SECOND—*Edward Hurley*, Holy Family School, Springfield, Mass.

THIRD—*Mildred Smith*, Sacred Heart School, Bridgeport, Conn.

The prize winners in the June Puzzle Contest are:

FIRST—*Francis Detert*, San Diego, Calif.

SECOND—*Jerry Shaw*, Our Lady's Academy, Manteno, Ill.

THIRD—*Ralph Wahlen*, St. Aemilian's, Milwaukee, Wis.

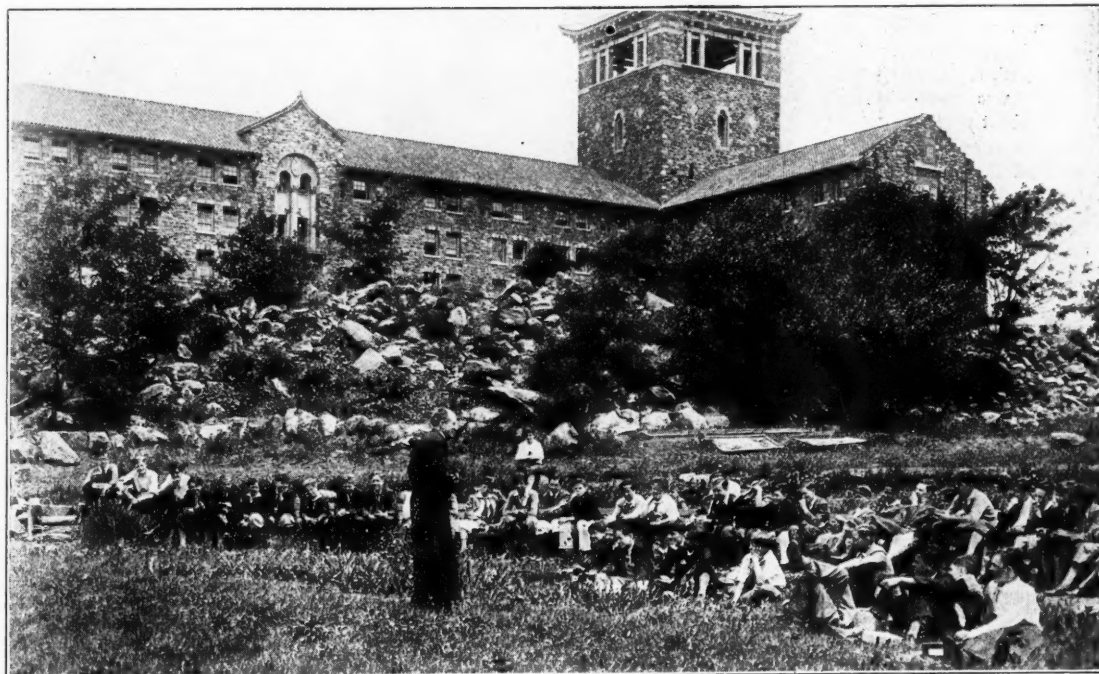
HONORABLE MENTION—*Margaret Mooney*, Alhambra, Calif.; *Anastasia Steele*, Sacred Heart School, Bridgeport, Conn.

A hundred percent Juniors works and prays for souls & finds new friends for the missions & enters all contests in the Field Afar.

A FIRST CLASS CLUB

St. Angela Merici's Mission Club in *New York City* is our most active club. Together with their many mission activities during the past school year they presented the Maryknoll Mission Play, *His Heart's Desire* or the life of *Théophane Vénard*. These young missionaries have special devotion to *Théophane Vénard* and are the proud possessors of his statue which they won in a *FIELD AFAR* contest.

St. Angela's spirit is fine and Maryknollers were glad to welcome the Club at the Home-Knoll. The girls visited us April thirtieth and the boys on May twenty-eighth. We must say *thank you* again for the gifts the Club left with us.



ONE OF FATHER FOTO'S SNAPS OF SUMMER VISITORS
St. Angela Merici's boys taking in a Missioner's talk when they visited Maryknoll in May

FAITH MAY COME TO THE DARKENED EAST.

The Students' Page

(The letter printed below is one of a series bearing on the mission vocation. They were not written for publication, and identification marks have been deleted—but they are true stories and as such the more interesting.—Ed.)

HOW IT CAME



HE story of my vocation to Maryknoll goes back to a young Chinese boy, and of course to a Sister.

Chennie Jan Tai, whose uncle owned the laundry on my avenue, was merely an acquaintance until he had bested me in a fist fight over the relative merits of the White and Yellow Races. It was really a dislike of Chennie's physiognomy that brought the dispute on. For months it was my secret wish to down my Chinese friend and make still flatter his already very flat nose. To bring this desire to an actuality I had induced him to the contest, but failing miserably, we vowed friendship and thereafter walked to and from the public school together. The Yellow Race had won! I was nine years old then, Chennie about twelve.

For two years or more Chennie and I attended the public school together, but when the Sisters finally opened a Parochial School in the town our acquaintance was weakened to a considerable degree; from then on I walked to school in a different direction than did Chennie.

At the Parochial School Sister A., with whom I correspond, was the Angel of Light to all the boys. She could tell the best stories in class, read the most interesting books and best of all could win more half-holidays for the boys than anyone else in the world. She was a real boys' teacher and understood us all very well. Of course, she wanted all the boys in her class to be priests—in fact missionary priests, and should go to China.

One day during lunch hour I was greatly surprised to see Chennie Jan Tai in the school yard. I had not seen him in several months. He wanted to talk to the Sisters about an evening

class in English they were giving at the convent. (Chennie was now about sixteen and I thirteen.) I introduced him to Sister A. Chennie had fallen into the hands of a zealous and capable missionary. He took evening studies all right—studies in Christian Doctrine. A



"Chennie Jan Tai was merely an acquaintance until he bested me in a fist fight over the relative merits of the White and Yellow Races."

year or so later he was baptized. My own parents were his sponsors. I received Holy Communion with him on the same morning and we had a breakfast celebration after the event. He was now Chennie Joseph Jan Tai.

With Chennie's conversion and Sister A.'s continual sowing the "seed" of the mission idea, I think a little seed fell into my own heart. So much so that one day I communicated the astounding news to my parents that I wished to be a foreign missionary. My mother was elated. As I was born during the Novena of Grace and baptized on the feast day—my mother was naturally happy and showered some extra privileges upon me for a few

days. She hoped I would follow in the footsteps of the missionary saint, but as much as she would like to see me take up that life, she felt that it was too high an aspiration for her to have, since her boy behaved in no such manner as to warrant the hope that he would reach the altar. There were too many mischievous acts to his credit and too many reports of clandestine meetings in the neighbors' orchards—so mother was content to have me reach the goal of a business man. As for my father, he hoped I would be a doctor, but thought that was presumption and said he would be content if I reached the plumber's trade.

A few years passed on and I moved from that town as did Chennie Joseph and Sister A. The "Mission Triumvirate" was to be broken up for a few years and the "seed" went into a period of dormancy.

We had all moved in different directions, Chennie to the south, Sister A. to the east and myself to the far south, but nevertheless through the years we kept up a kind of triangular correspondence. I would write to Sister A.—Chennie would write to me—and a constant exchange of letters was the result.

About ten years after the separation of Sister A., Chennie Joseph, and myself, the "seed" that was planted so long before came suddenly to life when it received some nourishment through a chance meeting with a Maryknoll Brother. I was "baited, hooked and landed" then and there. He told me more about Maryknoll in seventeen minutes than I have heard about the Society in the last two years.

The "seed" began to sprout and in two months after the first "watering of the seed" by Brother —, and about thirteen years after the planting of it by Sister A., it shoved its stem in the spiritual atmosphere of Los Altos. It is now waiting to be transplanted in full bloom to the field afar, the dreamland of Sister A.—and the homeland of Chennie Joseph Jan Tai.

Sister-Teacher-Friend Said

"It has been a very pleasant experience to use THE FIELD AFAR in connection with our class work. I sincerely hope I shall be able to continue to do so in the coming years."

Maryknoll Sponsors

WE welcome two new Circles to our family this month. One of these, *Saint Rita's*, of Lowell, Mass., already has a contributing membership of forty-two; all of whom have many interesting plans for enjoying themselves, while helping the missions at the same time. Their pastor, one of Maryknoll's priest-friends, has placed the church basement at their disposal for their meetings.

The other newcomers are the *Sodality members of the Immaculate Conception Church*, of Toledo, Ohio. They have already sent us a generous offering for a missionary in China, whom they are partly sponsoring.

"At every meeting the members brought some little trifle, and the collection is now on its way", writes the Secretary of *St. Patrick's Circle*, of Westfield, Mass. Those "trifles" proved valuable to us, and filled many of the yawning corners in our missionary's trunks which left Maryknoll this summer for fields afar.

Stringless gifts, too, came to our hilltop from these good friends of the Mission Cause.

Two of our Auxiliary Brothers are laboring with Monsignor Ford in the Kaying Prefecture, South China. One of them is receiving the kindly sponsorship of *Saint Francis Xavier Circle*, of Philadelphia, which recently remembered him with a check for his support.

The *Holy Name Society of Precious Blood Church*, Hyde Park, Mass., is the donor of a gift large enough to sponsor one of our catechists for several months. This amount comes to us regularly from them, in memory of a former pastor, Father Stanton.

Such a memorial is truly a valuable one, insuring continual prayers for the deceased, while bringing a blessing upon the donors.

One of our newly ordained priests was the guest of *The Little Flower Circle*, of Milwaukee, when he visited his "home town" in June for his first

High Mass and the farewell to his family, before leaving for the Orient.

Travel expenses cause many a frown on the brows of the outgoing missionaries, but these Milwaukee friends relieved Father of a large part of that worry. He took with him pleasant memories of their sympathetic interest, which will help him over more than one hard spot in his new life.

The members of *Saint Anthony's Circle* gave a successful card party, in East Milton, Mass., the proceeds of which they sent to us for the sponsoring of one of our missionaries in South China.

From Pittston, Pa., *The Vénard Circle* is helping to spread the Mission Message by getting new subscriptions for *THE FIELD AFAR*, besides sending us a substantial stringless gift.

One of our most faithful Circles is the *Chi Rho Circle*, of Des Moines, Iowa. For several years the members have been sponsoring a catechist, as well as remembering us with many other gifts for our various needs.

In June this enthusiastic group received Communion in a body, with a

breakfast following. Such a group Communion is the proper way to hold the members united in this work for Christ!

Keeping the altars of our many mission houses suitably supplied with linens, statues, candles, and so forth, is always a big problem.

The *St. Lawrence Mission Circle*, of Highland Park, Pa., has helped us in this task by sending us some fine gifts for altar uses, as well as other needful things.

BOOKS RECEIVED

Crusade for the Anemone—

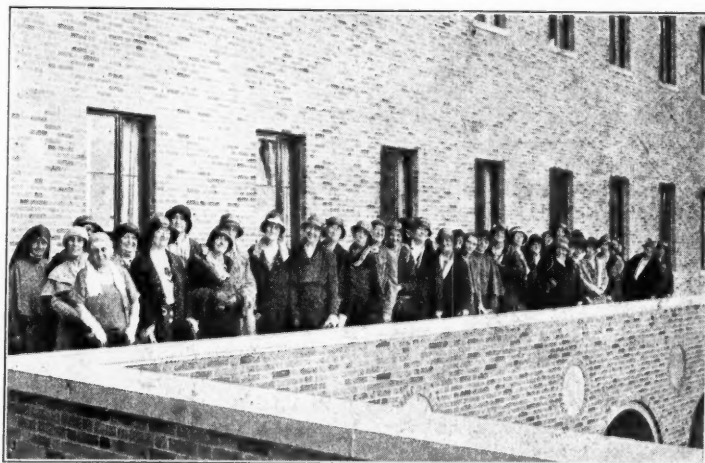
By Princess Martie Bibesco. These letters, the Epistle to an Abbé, the Epistle to a Knight, the Epistle to a King, the Epistle to a Gentle, and the Epistle to the Dead, were penned by a gifted writer during the course of a visit to the Holy Land. Published by The Macmillan Company, 60 Fifth Avenue, New York, N. Y.

Saint Augustine—

By Karl Adam. A study of the Odyssey of Saint Augustine's soul. Published by The Macmillan Company, 60 Fifth Avenue, New York, N. Y. Price, \$1.00.

Whence the "Black Irish" of Jamaica?—

By Joseph J. Williams, S.J. Published by Lincoln MacVeagh, The Dial Press, 152 West 13th St., New York, N. Y. Price, \$2.00.



PROMOTORS OF THE PROPAGATION OF THE FAITH SOCIETY. MEMBERS OF ST. MARY'S CHURCH, KINGSTON, N. Y. VISIT THE MARYKNOLL SISTERS' NEW MOTHER-HOUSE

CHRIST MUST REIGN!

True-Blue Friends

"Ha, ha, ha,
You and me!
Little Field Afar,
How I love
theel!"



ON Mary's Knoll a very special welcome has always awaited the *Stringless Gift*. It permits those at the helm of the Society to relieve urgent needs, unknown in all probability to most of our friends and readers—for how can we keep them informed of emergencies occurring all along the far-flung Maryknoll trail? Then, too, the *Stringless Gift* is a heartening mark of confidence in Maryknoll undertakings for the Mission Cause.

Gifts of the "stringless" variety came recently from friends in Philadelphia, Pa.; Quincy, Mass.; Shamokin, Pa.; New Bedford, Mass.; New York City; Beverly, Mass.; Hyannis, Mass.; and Potosi, Wis.

Offerings towards the completion of the *Home Knoll Seminary* were received from benefactors in Philadelphia, Pa.; and Beverly, Mass.

The *Sponsor Idea*, the support of a Maryknoll missionary at the cost of a dollar a day, appealed to generous hearts in Boston, Mass.; Philadelphia, Pa.; and Norwood, Ohio.

A notable addition to one of our *Burses*, applied to the board, housing, and education of a student at the Maryknoll Seminary, came to us from Scranton, Pa.

An investment in a *Maryknoll Annuity*, assuring interest for time and eternity on the amount invested, was made by a benefactor in Chestnut Hill, Mass.

Friends in Boston, Mass., and New Orleans, La., gave deeply appreciated aid to Maryknoll missionaries in the training of *Oriental Seminarians* for the Eternal Priesthood of Christ.

A Holy Name Society in Hyde Park, Mass., made an offering towards the support of a *Native Catechist*, thereby furthering in a pagan land the love and knowledge of that Name at the sound of Which every knee should bow.

The Superior of a *Maryknoll Mission* in Asia was heartened by the generous donation of a benefactor in Hyannis, Mass.

Since the printing of our Midsummer Issue, eight *Wills* matured in favor of Maryknoll, and we were informed of a remembrance of our work in nine others.

An unexpectedly large amount was recently realized from the sale of *Junk Jewelry*.

Next time you flick the dust off the stoneless setting of the little ring Aunt Sarah gave you, that jammed gold collar button that John once wore, and his sister's watch of long ago, remember that these trinkets, if added to many others, could be accomplishing something worth while for Maryknoll. So, remove the treasures, and make a little act of sacrifice—even if it costs a pang.

ET LUX PERPETUA LUCEAT EIS
WE ask prayers for the repose of the soul of David F. Quirk, father of one of our missionaries in Manchuria, and also for the following deceased friends of the mission cause:

Rt. Rev. Msgr. William F. McGinnis; Rev. Peter Schambeck; Rev. Walter J. Nott; Sr. M. Borromeo; Sr. M. Flora McHugh; Sr. M. Roberta Boland; Mrs. A. E. Hadley; Dr. Geo. Donahue; Mrs. M. Garrett; Mary Raftery; Mary E. Geraghty; Wm. J. Keegan, Sr.; Mrs. Nellie K. Hawes; P. Lippold; Mrs. K. Charles; John Devlin; James Cullen; J. J. Heany; Margaret McCarthy; Mary E. Sullivan; Mrs. Mary Mason; Agnes Bul-

lion; Joseph C. Wood; H. E. Barden; T. Carson; Lucie A. Dolan; Mary Canavan; Frank J. Sullivan; Mary Pharo; John W. Wearing; Mrs. Mary T. Hurley; J. R. Druhan; Mrs. H. K. Bagley; Mary Kelly; Miss K. Wood; Geo. Bowes; Mrs. Elizabeth Keliher; Rose Redding; Mary Snellcoff; Bridget Gould; David Hill; Chas. H. Dowling; Mrs. Ellen Leary; J. J. Kenedy; Marie Lippencott; Patrick J. Mullane; Dositheus Metty; Mrs. Bryne; Mrs. Helen Shaughnessy.

PERPETUAL ASSOCIATES

Living: Reverend Friends, 4; M. S. and Family; M. F. and Relatives; C. B. and Relatives; Mrs. J. D. P. F. and Relatives; Mrs. H.; M. A. R.; A. L. M.; M. M.; M. E. D. and Relatives; A. B.; M. J. and A. T. D.; M. C.; Mrs. J. C. and Relatives; M. G. and Relatives; C. W. and Family; Relatives of J. J. N.; C. M. T.; E. C. S. and Family; M. A. F.; M. E. M.; E. C. C. and Family; W. E. B. and Relatives; F. J. F. and Relatives; Relatives of A. T. W.; J. R.; A. D. H.; J. J. B.; C. T. and A. McC.; R. F. M.; R. A. B. and Relatives.

Deceased: Elizabeth Cary; Martha S. Hillis; Louis S. Emmel; Thomas Robinson, Sr.; Thomas Robinson, Jr.; Barbara Robinson; Mae Mullally; Dennis Bahan; John Morris; Catherine Hoary; Edward Featherstone; Frank Hoary; Kate Jennings; Philip J. Gaffney; Dorothy C. Sharkey; James Ryan; Hannah Cusick Ryan; James Russell; John J. Schally; Sarah Sullivan and Family; Mary E. Doyle Leary; Catherine O'Donnell; Mary A. Padden; Henry Keene; Agnes C. Connelly.

STUDENT BURSSES

A *bursse* is a sum of money drawing yearly interest which is applied to the board, housing and education of a student at the Maryknoll Seminary, or at one of its Preparatory Colleges in the United States.

FOR THE MAJOR SEMINARY

(\$5,000 each)

MICHAEL J. EGAN MEMORIAL BURSE	4,200.00
St. Anne Burse	4,123.83
St. Anthony Burse	4,055.13
Kate McLaughlin Memorial Burse	4,050.00
St. Francis of Assisi Burse, No. 1.	4,000.00
S. & E. W. Burse	4,000.00
St. Vincent de Paul Burse, No. 2.	4,000.00
Curé of Ars Burse	3,947.05
Dunwoodie Seminary Burse	3,611.94

THIS month many aspirant apostles will take the first steps in their training at our Preparatory Seminaries. Pray that God may give to each the grace of perseverance.

LIFT UP YOUR EYES, AND SEE THE COUNTRIES,

N. M. Burse.....	3,000.00
Pius X Burse.....	2,854.30
Bishop Molloy Burse.....	2,851.00
Byrne Memorial Burse.....	2,800.25
Holy Child Jesus Burse.....	2,751.85
Marywood College Burse.....	2,548.50
St. Michael Burse.....	2,500.00
Our Lady of Mt. Carmel Burse...	2,257.19
Our Lady of Lourdes Burse.....	2,248.63
Duluth Diocese Burse.....	2,211.70
Archbishop Ireland Burse.....	2,101.00
Bernadette of Lourdes Burse.....	1,904.09
St. Dominic Burse.....	1,900.19
Our Lady of the Sacred Heart Burse	1,730.06
Immaculate Conception, Patron of America, Burse.....	1,476.28
St. Agnes Burse.....	1,455.88
Fr. Nummy Burse of Holy Child Jesus Parish of Richmond Hill..	1,402.55
St. Francis Xavier Burse.....	1,390.38
St. Francis of Assisi, No. 2 Burse	1,138.10
St. John Baptist Burse.....	1,077.11
Manchester Diocese Burse.....	1,000.00
St. Boniface Burse.....	919.65
Sacred Heart Seminary Burse....	850.00
St. Rita Burse.....	771.65
St. Lawrence Burse.....	656.25
Children of Mary Burse.....	654.70
St. Joseph Burse, No. 2.....	636.20
St. Bridget Burse.....	600.70
Holy Family Burse.....	576.25
St. Joan of Arc Burse.....	503.61
The Holy Name Burse.....	470.65
St. Louis Archdiocese Burse.....	430.00
St. Jude Burse.....	388.25
St. John B. de la Salle Burse....	269.00
All Saints Burse.....	260.78
Rev. George M. FitzGerald Burse..	233.00
St. John Berchmans Burse.....	201.00
Jesus Christ Crucified Burse.....	190.50
Newark Diocese Burse.....	157.00
SS. Peter and Paul Burse.....	150.00
St. Peter Burse.....	106.07
Queen of the Rosary Burse.....	100.00

FOR OUR PREPARATORY COLLEGES (\$5,000 each)

IN HONOR OF THE SACRED HEARTS OF JESUS, MARY, AND JOSEPH BURSE.....	4,802.00
Sacred Heart of Jesus Burse (Reserved)	4,500.00
"C" Burse II.....	1,851.60
Bl. Theophane Vénard Burse.....	1,727.80
Rt. Rev. Michael J. Hoban Memorial Burse.....	1,232.00
Bl. Virgin Mary Sodality Burse..	1,000.00
Our Lady's Circle Burse (Los Altos)	700.00
St. Michael Burse.....	694.32
St. Aloysius Burse.....	663.50
Archbishop Hanna Burse (Los Altos)	444.95
St. Philomena Burse.....	215.00
Vén. Philippine Duchesne Burse..	136.30
Holy Ghost Burse.....	133.00
Immaculate Conception Burse.....	119.00
St. Margaret Mary Burse.....	112.00

†On hand, but not available, as at present interest goes to donor.

NATIVE STUDENT BURSES

\$1,500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

BLESSED SACRAMENT BURSE	1,300.50
SS. Ann and John Burse.....	1,250.00
Little Flower Burse.....	1,234.28
Our Lady of Lourdes Burse.....	1,218.00
St. Ambrose Burse.....	1,100.00
Mater Admirabilis Burse.....	1,083.00
Blessed Théophane Vénard Native Clergy Burse (Reserved).....	1,000.00
Souls in Purgatory Burse.....	897.75

ENROLLMENT

IN THE Maryknoll Constitutions, which have been finally approved by the Sacred Congregation of Propaganda at Rome, there are two articles in which friends of Maryknoll will be interested.

Article 27 reads:

"Once a week habitually on Friday, every priest of the Society shall offer his Mass, and the members shall make remembrances in their Holy Communion and Rosaries, for the members and benefactors of the Society, living and dead."

Article 28, designating classes of members, reads:

"The Society may include in its prayers and merits others (clerical or lay persons) who assist it in various enterprises. They shall be known as Ordinary Members or Perpetual Members."

From the above it will be noted that even ordinary membership admits to a participation in the Masses, prayers, sacrifices, and merits of the Catholic Foreign Mission Society of America; and with this assurance we suggest that our subscribers take advantage of the opportunity to secure precious spiritual advantages for others, living or dead, by enrolling them as *Members*, *Ordinary* or *Perpetual*, as means permit (see page 229).

Mary Mother of God Burse.....	808.13
Christ the King Burse, No. 2.....	702.00
McQuillen-Blömer Memorial Burse	500.00
Maryknoll Academia Burse.....	301.60
St. Patrick Burse.....	254.00
Sacred Heart of Jesus—F. W. Burse	200.00

The Hundredfold

WHEN the foreign mission idea finally reached American Catholics, a fear was expressed by some that, if the "new" idea developed vocations, home dioceses would be deprived of needed helpers.

On the other hand, there were thoughtful and observant priests who, recalling certain spiritual principles and the actual experience of mission-loving Catholics elsewhere, notably in Holland, prophesied a marked increase in vocations.

Here are some significant fig-

ures prepared by Fr. Lane of Maryknoll for the *Catholic Students' Mission Crusade*:

According to the Official Catholic Directories for 1911 and 1931, we find the following:

In 1911 there were 12,650 secular priests in our country. In 1931 we find 19,312, an increase of 53%.

Priests of Religious Orders have increased from 4,434 in 1911 to 8,552 in the present year, an increase of 92%.

Seminaries have mounted from 82 to 145, representing an increase of 77%; seminarians from 6,969 to 17,616, an increase of 152%.

The total number of Catholics represented an increase from 14,618,761 to 20,215,098, a percentage of 38%.

In one year, 1930-31, diocesan clergy were increased by 939, nearly 3½%.

FOR THEY ARE WHITE ALREADY TO HARVEST.

**FATHER
McSHANE
of
MARYKNOLL**



**Missioner in
South China**



HIS BISHOP WROTE—

"He was never to build a church or write a book, but he was to make both worth doing, and that is infinitely better. He was to make history, rather than to tell it in stone or write it in water."

The church is a little memorial chapel at his own inland mission of Loting, where "everything, from the first brick to the last baptism, was the work of a Maryknoll priest".

The book is a biography that readers will cherish—the story of Maryknoll's first ordained. It will be ready October 1st. Its title is:

**FATHER McSHANE
of MARYKNOLL**

(One dollar postpaid)

FIELD AFAR OFFICE -:- MARYKNOLL, N. Y.

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of Avila**

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THE DIRECTRESS

Field Afar issues of

1907 — (all)
1911 — January
1912 — January

Will be most welcome.

Can you accommodate us?

HAVE YOU SAMPLED MARYKNOLL BOOKS?

OPEN TO BENEFACTORS

OCCASIONALLY we are asked—usually in view of a Memorial Offering—to give a list of “what Maryknoll needs most.” The answer is difficult, but the adoption of any suggestion mentioned below would be very welcome.

Seminary Library....\$25,000	Mission Catechumenate.....2,000
Seminary Refectory.. 15,000	Mission Dispensary1,500
Seminary Recreation Hall... 15,000	Native Student Burse..1,500
Seminary Kitchen... 10,000	Chapel or Oratory.....1,000
College (Venard) Library..... 10,000	Priest's Room (Seminary or College)..... 800
College (Venard) Science Hall..... 10,000	Student's Room (Seminary)..... 500
College (Venard) Refectory..... 10,000	One Year's Sponsorship (priest, student, or Brother)..... 365
College (Venard) Gymnasium..... 10,000	Cubicle (College)..... 300
College (Venard) Study Hall..... 8,000	Mission Support (Native Catechist)..... 180
Missioner Sponsor Foundation..... 8,000	Mission Support (Native Teacher)..... 150
Seminary or College Classroom..... 6,000	Mission Support (Native Seminarian)..... 100
College (Venard) Kitchen..... 6,000	Mission Support (Native Sister)..... 100
Student Burse (Seminary or College)..... 5,000	Membership* (Maryknoll) Perpetual..... 50
Catechist Burse..... 3,000	Membership (6 Years) 5
Missioner House or School..... 2,500	Membership (yearly).. 1

*(Membership includes subscription to *The Field Afar*. Membership with participation in spiritual advantages may be applied to the deceased.)

**Address: The V. Reverend Superior General
Maryknoll :- New York**

ALL HALLOWS

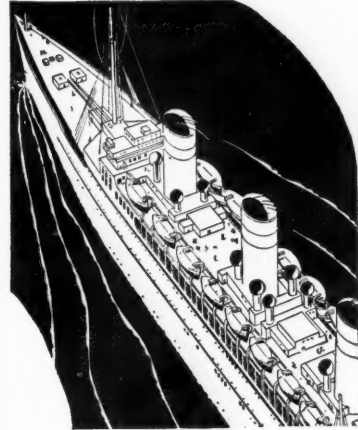
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How shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! (Romans, 10. 15.)

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